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Our Missionaries Leave Korea June 1950

The following eye-witness report of the tense trip from Korea to Japan by Presbyterian missionary families following the Korean invasion was written by Mrs. George J. Adams the day after the group reached Fukuoka, Japan. The Adamses and their four children come from Berkeley, California, and first went to Korea in 1932. Their most recent post was Andong in east central South Korea.—THE EDITORS.

WE HAVE MUCH to be deeply thankful for—all of us who were gathered at Taechun Beach 100 miles south of Seoul when war broke. About midnight, Sunday, June 25, the first word came from a man who stopped off at the beach on a trip back to Seoul from Pusan. A radio happened to be at the beach, so it went into immediate use. This was our only way of learning how things were developing. An immediate patrol was started—men taking two-hour watches. The next morning many of the wives and children awakened early to hear the turn of events. After breakfast a brief executive committee meeting and then a general gathering were held. And we prepared to leave at once.

Another messenger from the North dashed in, having driven down from Seoul in a jeep between midnight and dawn. By that time telegraph service from Seoul had been cut. He brought word for immediate evacuation to Taejon and the port of Pusan. We were able to secure two trucks from the Taechun police to get us to Taejon, where we ate and finally settled all over an Army mess-hall floor by 10:30 P.M. But at midnight, word came to start at once for Taegu as the Communists were landing on the east coast and might be threatening to cut the country in two.

How thankful we were for our truck and jeeps. Without them we all could not have gone. We couldn't get additional trucks at Taejon because the two loaned us had to go back to the beach. Two of our five jeeps had their trailers loaded; they were cleared of most of the baggage and filled with people. Baggage dropped out all along the way to make room. The Voekel's car [the Reverend and Mrs. Harold Voekel of Philadelphia, Pennsylvania] was left at the beach because they couldn't start it. Ned Adam's [the Reverend Edward Adams] station wagon was left on the road between Taejon and Taegu.

We had a detour through a high, mountain pass which made the Taejon-Taegu trip six hours longer than usual. We also encountered washouts and weakened bridges. On one bridge we feared the truck would break through. An Army truck and trailer did break through and turn over, but nobody was badly hurt. If the truck had been filled with children, it could have been serious. At 3:30 P.M. on Tuesday we reached Taegu safely after a fourteen-hour trip. It was rugged—the dust and cramped positions were troublesome—but the children were wonderfully good through it all.

We had a quick outdoor supper at Taegu, washed, and then made for a box car and passenger car at 5:30 for the trip to Pusan. The trip by train was pleasant by comparison. We reached Pusan at around ten in the evening and then boarded a boat for Japan. We arrived in Fukuoka the next day (June 28), and after a four-hour wait, disembarked. It was a wonderful feeling to land and have the Army take over for us. There were cots to sit on, and fruit punch, milk, and doughnuts to drink and eat. Our small children and what was left of our baggage were carried for us. The Red Cross gave us towels, soap, toothbrushes, tooth paste, and razors. My husband needed this lift because he hadn't shaved for many hours and was pretty worn out from driving the truck through to Pusan. Instead of being dispensers of relief, we were the recipients. It was a funny feeling.

Now we are in a large reception center. We will go to a rest camp for a week or ten days, and decide on our course after that, with John Smith's help and advice [Dr. John Coventry Smith, Foreign Missions Board secretary for Korea, who was with the missionaries at Taechun Beach for their annual meeting when the attack came]. He has been with us all the way, and it has been so wonderful for us. We hope to stay together for a while.

It's raining now, and how I wish I had grabbed raincoats for the boys. At present we have only what is on our backs, but several bags we had at the beach may get to us. We were able to get some weather proof caps and a shirt for my husband on the boat.

All are o. k. Eddie [Adams] was sick in bed for three days at the beach. He had to be given some sulfa drugs but has been all right since. Through it all, with irregular food—usually only crackers, some juice, and water—and little sleep, everybody has seemed to come along fine. I must admit being ready for a good, uninterrupted sleep.

—MARGARET R. ADAMS

RS

PRESBYTERIAN LIFE



February 3, 1951

"Mid toil and tribulation and tumult of her war,
She waits the consummation of peace for evermore...."

*Pohang
church.*

Vol. 4, No. 3

Special Report on Korea

(pages 6 - 23)



"This Is My Father's World"

ACROSS THE BATTERED HILLS of Seoul on a Sunday morning last November, a little group of us approached a Presbyterian church nestled among the quaint Korean houses in a slum area. For a moment we forgot entirely that we were eight thousand miles from home, because we heard something that one might hear anywhere in America. Children's lovely voices were singing and the tune was very familiar, "This is my Father's World."

We went inside the church, and there were the children sitting on a cold floor in an unheated room, but singing with all the fervor at their command. They had seen the tragedy of war overrun their country, these children. At least half of them had lost homes which they thought were their own. Great armies moving in and out had struggled for their city, causing them to wonder to whom it really belonged—to the Communists, to the United Nations forces, or to the Koreans. Most of them had no security as we in America know it, but they were singing, "This is my Father's World."

This was something the armies of the North or the armies of the South could not take from them—their faith. The world in which they lived belonged to God, and they were God's children. They knew to whom they belonged and that "neither life, nor death, nor any other creature

could separate them . . . from God."

This was what the missionaries had taught them, and the missionaries had been there before the armies had come. The missionaries had stayed to shepherd them even in the hell of war, and now the missionaries were bringing men from America to tell them that in America there were Christians who cared for them and wanted to help. Christians in America weren't going to quit because there was a war. This was a familiar pattern to Christians. They had lived through twenty centuries of it. And the Church and the mission would be there when the armies left. It had been like this during the first centuries when Christianity was coming into being. That was what it said in the New Testament, and it was true.

And so we spoke to the children of the Sunday school that morning. The Church in America had not forgotten them in their need. During the Lenten period between February 7 and March 11 Presbyterians would be eating sacrificial meals, and laying aside gifts of love for "One Great Time of Sharing" on March the 11th. Korea, especially, would be remembered at this time. Because "This is our Father's world," and our Father wants us to love and to help one another.

—J. T. P.

SHOP TALK

The picture stories and articles on Korea in this issue were provided by Editor Robert J. Cadigan and by John T. Peters, United Promotion Secretary. Traveling about Korea as special correspondents for PRESBYTERIAN LIFE, these men also carried commissions from the General Council and Board of Foreign Missions of our Church, and from Church World Service and the Methodist Foreign Missions Board.

The correspondents arrived in Seoul, the base for their observations, on November 23. In the pic-



ture above, Cadigan (left) and Peters (right) are shown in Seoul with Dr. L. George Paik (center), Christian leader and Minister of Education.

On November 29, the men went to Pyengyang, then-captured capital of North Korea, where, before the Communist regime, had been one of the largest mission centers in the world. Here they found Christians eagerly resuming church life, even though most of their pastors had been killed or carried away by the retreating Reds.

On December 1, with the Chinese army in full sweep down the peninsula, the correspondents were requested by the embassy officials to join the evacuation of Pyengyang.

They were in Taegu from December 2 to 7, traveling by jeep during this period through the war-devastated country, visiting churches, missions, and villages, and talking with government officials, refugees, pastors, and children.

PRESBYTERIAN LIFE

A JOURNAL OF PROTESTANT CHRISTIANITY

The Presbyterian

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Back from Korea, friends asked John Peters and me, "Did you have a good time?" How to answer.

Our eyes were opened to the nature of human suffering in a shattered world. We saw women and children digging caves in the hillside for winter homes, we talked with widows whose husbands had been slain for the crime of being Christian pastors, we saw orphan babies with legs as thin as curtain rods.

But we had arrived in the days of hope. With Korean Christians we joined in prayers of thanksgiving for the liberation of the country. Acceptance of past suffering and confidence in the future was based on the belief, shared it seems by high military authorities, that the war would be over in just a few weeks.

Then came the invasion of the Chinese Reds. Evacuated from Pyengyang, we met with Korean Christians in Seoul and Taegu. We saw their fear. We heard their prayers, this time prayers of intercession to Almighty God, if it be his will, to guide those in the high councils of the world to stop this war and spare this land from further suffering. We heard these prayers, and then we talked with military experts who gave no assurance that there was a possibility of stopping the Reds short of a beachhead similar to that held last summer. We had obtained reliable figures on relief needs. Those figures are now obsolete. Add, to the number of destitute and homeless in December, millions more, refugees who left all behind them and risked their lives on the long, cold trek. That's what they chose in preference to another Communist occupation.

No, we didn't have a good time, and much of this report on Korea will not be pleasant reading. We did have a revealing, an illuminating experience. We saw suffering, beyond description, but we also saw courage, and in our missionaries and Korean Christian brothers, we saw—God—in mankind. The Church there will endure because Korean Christians will stand fast. They know, in a way that we in America have never known, that through Christ they are "more than conquerors."

Our gratitude to Ray Provost, missionary and photographer. His pictures tell far more than we have been able to say.
—R. J. C.



THE COVER

The Presbyterian Church in Pohang, Korea, was one of the few structures left standing. Although many Korean churches were demolished, this picture symbolizes the Christian community which has survived both Japanese and Communist tyranny, and will survive anything yet to come in Korea.

KOREA:

THE COUNTRY THAT NEVER HAD A CHANCE

KOREA IS A PENINSULA jutting out from Eastern Asia into the Yellow Sea and the Sea of Japan. Where it joins the mainland on the North, it is bordered by Manchuria and Russia.

The area of Korea is about that of the states of New York and Pennsylvania combined, but only some 20 per cent of this land is suitable for cultivation. The unarable portions are described in a Korean saying: "Over the mountains, still mountains, mountains."

With its thirty million people, Korea is the thirteenth country in the world in population. Seventy-five per cent of these people are farmers, and the average farm covers only three acres of land.

The Korean people are of mainly Mongolian stock, writes Horace Underwood, Presbyterian missionary in Korea. They are somewhat taller than the Japanese and lighter-skinned than either Chinese or Japanese. About their early history there is more of legend than authentic record, but it is certain that by the time of Christ the Koreans had already a long period of ordered and organized government behind them.

During the long period when the Orient and the Occident were almost separate worlds, the Koreans were an artistic and inventive people. Some delicate sculpturings made in the first thousand years after Christ survive to this day, and still standing is the oldest structure built for astronomical study in the world. The Koreans invented and used the first movable metal type known in the world, and built the first iron-clad vessel.

Korea was "opened" to the western world in 1882, when a Korea-United States treaty was signed. The diplomatic language of this treaty pledged each nation to come to the aid of the other if trouble developed. When Japan attacked their country in 1903, the Koreans sent an envoy to Washington to secure American aid. President Theodore Roosevelt refused to see the Korean representative, and the Japanese conquest was completed.

Until 1945, Japan ruled and exploited the Koreans. Dr. Underwood describes the regime as ruthless, but points out that some indirect benefits fell to the Koreans through Japanese industrialization and development of the country's resources. It was during this period that South Korea's president, Syngman Rhee, came to the fore. In 1919, Rhee, then a pacifist, led a non-violent revolution against the Japanese in somewhat the style of India's Gandhi. But the Japanese were not the British, and the revolution was brutally crushed at the cost of thousands of Korean lives. The Japanese put a reward of \$300,000 on Rhee's head, but he escaped and was

smuggled into Shanghai in a coffin.

At the lifting of this tyranny in 1945, the Koreans were overjoyed. But the division of their country by the 38th parallel, agreed upon by the Big Five Powers at Potsdam in July, 1945, left them stunned. Although only nine million people lived north of the line, the Soviet area included 75 per cent of the nation's industries and most of its valuable minerals. The handicap this division laid on the new republic could hardly be overstated. Adding to the burden, between 1945 and 1950, nearly three million refugees from the rapidly-building Communist dictatorship in the North came streaming down across the parallel. American troops withdrew in 1948 when a government had been formed, and the UN had appointed a special commission to aid Korean development.

After several years of sporadic shows of hostility across the 38th parallel, the North Korean army launched a full-scale invasion in June, 1950. The UN quickly voted to send a "police force" to expel the invaders. American troops from Japan joined the battle within a few days, and were quickly pushed, with their Korean allies, down the peninsula to a small beachhead. From there they rallied, and, aided by small detachments from Britain and Turkey, fought the Red Korean army back up the peninsula to the border of Manchuria. Victory seemed assured in November, when the Chinese struck across the border. Vastly outnumbered, the allies were pushed back again below the 38th parallel. Some idea of the devastation caused by this seesawing war can be gained from the pages that follow.

KOREANS first heard about Christianity from some of their countrymen who had learned of the religion from Roman Catholic missionaries in Peking, China, about 1784. But it was not until nearly a hundred years later that Catholic missionaries actually entered the country; in spite of initial persecutions, the Catholics remained and their cause prospered.

Although Protestant Christianity did not gain a toehold in Korea until 1885 when Presbyterian missionary Dr. H. C. Underwood and Methodist H. D. Appenzeller arrived, its growth has been unusually rapid. Early missionaries from America, England, Australia, and Canada—most of them Presbyterian, Methodist, and Church of England—stressed the development of self-supporting churches and a Korean clergy. As a result Korea has today many strong native churches—there are 190 Presbyterian churches in Seoul alone—almost all of them self-supporting. There are about a million Christians in all in Korea, most of them Presbyterians.



In even greater numbers than when their church was still standing, a Presbyterian congregation worships on the site where their church used to be. The text most often used is Romans 8:35—"Who shall separate us from the love of Christ?"

"MORE THAN CONQUERORS"

Korean Christians are invincible, ". . . neither death, . . . nor principalities, nor powers, nor things present, nor things to come" will destroy their faith.

THE CHURCH is a fellowship of those who believe in Christ as Lord and Savior. Perhaps in no place or time, save in the days of the apostles, has that fellowship been more closely knit or that belief so strong than today in the Christian Church of Korea. Perhaps the reason is that in Korea it has not been easy to become a Christian, or to remain one.

Early missionaries in Korea set a rigorous standard of Church membership, and the Korean Church has maintained it. One cannot join the Church merely by indicating his willingness. One comes first as a seeker, having previously rejected idols or fetishes. After a period of several months of instruction, he must pass an examination on the basic principles of Christianity, and then is ac-

cepted on probation. He is given further teaching. His personal habits are scrutinized. He must not drink or gamble, he must have told non-Christians of his enthusiasm for Christianity, he must have attempted to learn to read and take steps that his family is given a chance to learn, he must also have been regular in attendance at Sunday and midweek services, both morning and evening. As Dr. Horace Underwood points out, "Whether one regards these standards as puritanical or not, they completely differentiate the Christian from the non-Christian. The standards make it clear that Christianity cannot mean much to a man who does not care to educate himself and his family to read the Bible regularly, who does not care enough to tell his neighbors of 'the good news.'

who does not separate himself from the world's immorality." Non-Christians come to realize that Christians are different.

But the disciplines laid on Christian life in Korea are not all imposed by the Church. It must always be remembered that the Church in Korea has lived under a hostile regime for almost half a century. After the defeat of the Japanese in 1945, the churches in the South had five years of increased religious freedom. But in the North came five years of increased suppression and persecution. The Japanese cracked down on Christianity during the five years of World War II, but again and again North Koreans made it clear to the missionaries and to us that the tyranny of the Communist government in North Korea was



Sunday school children sing enthusiastically the same hymns familiar to U. S. youngsters. Children above are singing "Jesu nara sara won"—"Jesus loves me."



Moderator of the General Assembly of the Korean Presbyterian Church chats with Missionary Archibald Campbell. Symbol on the truck is that of Westminster Fellowship, and the legend reads, "A gift to the Korean Mission presented by the young people of Monmouth and New Brunswick Presbyteries." In a special message to American Presbyterians, Moderator Zai Hwa Choi said in part, "Like the traveller to Jericho, Koreans have been attacked, robbed, and injured. America is the good Samaritan. Our gratitude is great. Your missionaries have been invaluable. We pray our Heavenly Father's grace be with all Christians in our mother Church."

ten times worse than that of the Japanese.

In Pyenyang we had planned to search out some Christians to ask them how they had fared. We didn't have to look for them. All day a stream of callers came to see Harry Hill, our sole missionary in the North at the time, who had returned to Pyenyang after an absence of ten years. They told us their stories, and Harry Hill interpreted

AT FIRST the Reds showed no signs of overt hostility toward the Christians. But they soon became annoyed when Christians did not voluntarily join the loyalty societies, pledging their first allegiance to dictator Kim Il Sung. The Reds directed their attack mainly against the young men and children. To prevent Christian youngsters from attending church school, public school teachers gave them extra chores to be performed at the public school on Sunday mornings. A Mrs. X, widow of a martyred pastor, told us that when her small boys skipped these assignments and attended Sunday school, they were humiliated and punished on Monday morning. They were forced to make public confession of their wrong and to clean the outside toilets and dispose of the excrement. But children kept going to Sunday school.

At Christmas time, 1949, the Reds played one of the dirtiest tricks ever perpetrated on youngsters. Without previous warning, they kept the Christian kids in school all the night long on the 24th of December to prevent them from attending church on Christmas morning. A few escaped and went to church anyway, knowing too well the price they would have to pay later. The older non-Christian boys were each assigned an escaped youngster and told to go into the church and bring him back. Thus Christians participated in the Christmas service amidst the shouted threats of the Communist-controlled youths sent to catch their children.

THE TEEN-AGE YOUTHS who persisted in attending church school always failed their examinations for admission to or graduation from high school. Needless to say their examination papers were never returned for them to see what mistakes they had made other than being Christian. In May of 1950 the Presbyterian Seminary students at Pyenyang were requested to sign the pledge—"Although I am a Christian, I promise full obedience to the authority of Kim Il Sung." Out of six hundred students, four hundred and eighty refused to sign. The seminary was closed, and the four hundred and eighty resisters scattered and fled to the hills. In November a few had returned, but most of them had not been heard from.

Besides children and young people, special targets for persecution have



More than forty Presbyterian churches in the Kyung-Sang Puk-Do province (Taegu area) were completely destroyed.



North Korean women bow down to floor when saying prayers. Prayer meetings are held daily at five a. m. and at 7 p. m.

been pastors and lay church leaders. In some areas the Church has been completely bereft of its leadership. One minister, Kim Hi Seun, told a story which is untypical only in that Pastor Kim is still alive.

AFTER LEAVING the Presbyterian Seminary in Pyongyang, Kim Hi Seun in 1941 translated from English into Korean the services for the World Day of Prayer. The Japanese judged one of the prayers subversive; there was a phrase about a foreign power—something about the kingdom of Heaven—and so Kim Hi Seun was jailed for forty days and severely beaten. In 1947, when he refused to sign the Communist loyalty pledge he was again arrested and tortured. At his "trial" he was condemned to six years of hard labor. He was finally taken to Whey Chang, a small town in the mountains, and with a thousand other prisoners was forced to work in the gold mines twenty-one hours out of every twenty-four. Prisoners were not expected to live. On October 17, 1950, the Red guards started the prisoners on a long march into the mountains. UN troops were coming, and the prisoners were to be executed. Kim, however, crept unnoticed into the brush and escaped. He told us that all during the time he was expecting to die, he kept repeating Stephen's last prayer: (Acts 7:60) "... Lord, lay not this sin to their charge."

Kim, though faced with the problem of supporting a family of seven children,

asked nothing for himself. His plea was that the American Church do something to help four hundred widows and children of the martyred pastors.

The story of a young layman paralyzed others, except that he had been

WHO shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter, Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

ROMANS 8:35-39

unmolested by the Japanese and Communist military officials because he was lame. A tailor, he had twice moved his shop to villages where he had been asked to come and assist in starting a new church. He and the pastor recruited twenty believing families and started to build a small church. They put up a scaffolding and raised some money. The Reds took forty per cent of their building fund as taxes, and tried to make them sign the loyalty oath. "I told them," said the little tailor, "I cannot pledge myself to any man because I do not own myself. I was bought for a price, with the crucifixion of my Lord." So he, too, was arrested, jailed, and beaten. In the last days of October when the Reds were retreating and killing prisoners, they spared him, because he was a cripple, and as such, harmless.

WHEN Harry Hill and forty other Presbyterian missionaries were deported from Pyongyang by the Japanese in 1943, there were approximately 200,000 Presbyterian Church members in fifteen hundred parishes above the parallel. Three hundred Korean pastors and many trained laymen served them as itinerant preachers, most of whom have been "liquidated" in the past nine years. There is every indication that the Russian-advised Korean government, not the Japanese, was guilty of this crime. A special report by David Stolberg of the Eighth Army Press Information Service

(Continued on page 36)



Rev. Archibald Campbell distributes Church World Service clothing to refugees in Taegu. Presbyterian property at Taegu is in such great demand that Arch Campbell referees rival claims of the UN staff, US and British embassies, and the US Army.

“FOR SUCH A TIME AS THIS”

Our Presbyterian missionaries who stayed in Korea administered relief to thousands of refugees, reclaimed schools and hospitals when the UN armies advanced north, and helped evacuate hundreds of Christian families when the Red armies returned.

FOR MONTHS before the Red invasion began in June of 1950, Communist guerrillas were active in the rural districts of South Korea. Nervous because of this, a U. S. Army colonel nevertheless accompanied Ned Adams on a Sunday jeep drive some forty miles into the country east of Taegu. Ned Adams preached in two rural churches, and the two men then headed back toward the city. It started to snow at dusk and visibility was poor. As they approached a small bridge, the colonel saw a group of about 150 Koreans forming a human roadblock. He groaned. This was it, he thought, an ambush. But the 150 Koreans were good Presbyterians. They had seen the missionary jeep pass earlier in the day, and eager for a church service and a message from “Adams Moksa” (pastor), they had waited for hours at the bridge to make sure that they would

not miss him when he finally returned.

This story illustrates two points, both paramount to any understanding of the role of our Church’s representatives in Korea today. Whereas other Americans in Korea, including army personnel, are quite logically mindful of self-preservation, our missionaries trust in God, go about their appointed rounds, and know no fear. And, secondly, the love and respect of Koreans for these Christian leaders is boundless; and they cheerfully undergo all kinds of hardships to hear the preaching of the Gospel.

Our fifty-four Presbyterian missionaries and their families were meeting for a conference at Taechon, one hundred miles south of Seoul on the west coast of Korea, when the Communists crossed the 38th parallel on June 25. Dr. John C. Smith, the Church’s mission secretary for Japan and Korea, was present at the

time, and an executive committee decided that six of the men should not be evacuated to Japan but be granted permission to stay “as a witness and a forefront of a possible return.” Six of the most able remained: Edward Adams, Archibald Campbell, Francis Kinsler, Harry Hill, John T. Underwood, and Horace G. Underwood. Dr. Horace H. Underwood came back as an adviser to the army. Harold Voelkel returned as a chaplain, Dr. Howard Moffett (*pictured on the cover of P. L., Jan. 20*) joined the medical service of the Fifth Air Corps, and young Horace Underwood accepted a commission in the Navy. They were later joined by James Phillips and Raymond Provost. A knowledge of their phenomenal achievements in service to the Koreans whom they love recalls the line, “Never have so many (of us both here and in Korea) owed so much to so few.”



Rev. Harry Hill inspects row of prison cells built by Reds in Presbyterian school in Pyengyang. A graduate of San Francisco Theological Seminary, Harry Hill and his wife, Mary Ross Hill, served in Korea, mostly in Pyengyang, from 1917 until forced out by the Japanese after Pearl Harbor. Hill returned to Pyengyang last October, left the day before its fall, evacuating a score of Christian leaders.



Rev. Edward Adams, Presbyterian Field Administrator in Korea, is greeted by elder of a Chairyung church, who remembered knowing him twenty-five years ago. A child of pioneer missionaries, "Ned" Adams, with exception of school years (Wooster, McCormick), has spent lifetime in Korea. Christmas Day cable from Seoul to his wife, Susam, Tokyo, read in part "Presbyterians here, well, safe. Evacuated 1700."

James Phillips, 21-year-old Princeton graduate, is mission treasurer, Raymond Provost (right) studied at Princeton Seminary, took all Korean photographs in this issue. Until fall of Seoul, Phillips and Provost drove trucks carrying refugees.





After Red invasion, Missionary Harold Voelkel became a liaison chaplain working chiefly with South Korean soldiers.



Rev. Francis Kinsler (right) interprets for Chaplain Wolverding at exercises reopening theological seminary in Seoul.

THE FAMILY THAT FOLLOWED THROUGH

ON THE CAMPUS of Chosun Christian University in Seoul, we read the following inscription on the granite base that once supported a statue: **Horace Grant Underwood, D. D., LL.D.; (1859 - 1916) Messenger of God, Follower of Christ, Friend of Korea. This statue is erected by his Korean friends and admirers, as a token of their affection and of their gratitude for his service rendered to Korea and its people as missionary educator and scholar. MDCCCC-XXVII.** We were told that the Reds had destroyed the statue but later the Korean janitor showed us its remains in the basement of a classroom building. The body was intact, but the head had been knocked off. Doubtless some ignorant North Korean had thought by decapitating the statue he could somehow curtail the influence of our first missionary to Korea.

The statue, unveiled in 1948, was the gift of the alumni association and the friends of the university. It replaced a statue erected twenty years before, which had been destroyed by the Japanese during World War II.

Horace Grant Underwood arrived in Korea on Easter Sunday, 1885, and one year later started the school that became the leader of Korea's Christian

educational system. In 1888, he married a Presbyterian medical missionary to Korea and in 1890 Horace Horton Underwood was born in Seoul.

With the exception of student years in America, young Horace lived in Korea, married Ethel Van Wagoner, a missionary teacher, in 1916, and eventually, in 1934, became president



Horace Grant Underwood (1859-1916)

of the college his father had founded. They had four sons and one daughter.

When the Japanese war broke out, Dr. Underwood and his oldest son, Horace Grant, were interned, and the rest of the family were placed under house arrest. In June, 1942, they returned to America on the Gripsholm but lost no time getting back to Korea as advisers to the military government.

On March 17, 1949, fifteen months before the Communist invasion of South Korea, Ethel Underwood was slain in her own home by a Communist intruder. She was so beloved by the Korean people that 100,000 mourners lined the streets in silent tribute when her body was taken to the cemetery.

The university campus was a battleground in September. We walked through the woods and saw the ruins of what had been the beautiful grey-stone Underwood home. Our mood of piercing sadness was relieved by the thought of the continuity of this invincible family. Horace Underwood is still serving in Korea; so are three sons: Horace and Richard in the armed forces, John as a missionary (*see next page*). Three generations of Underwoods never learned the word defeat. With God they were, and will always be, a majority.

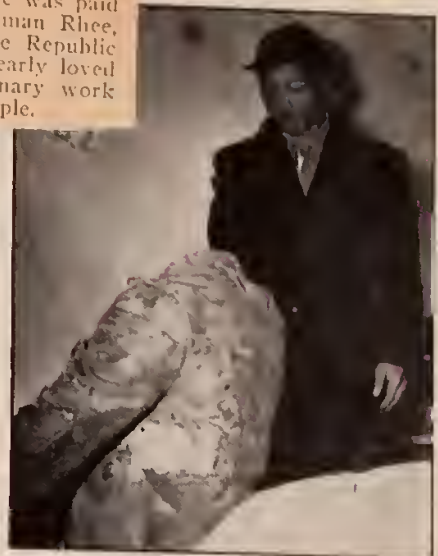
THE UNDERWOODS:

The Family That Follows

HORACE HORTON UNDERWOOD DIES
 Horace Horton Underwood, of the Underwood typewriter family, died in Pusan on February 20. Homage was paid to him by Dr. Syngman Rhee, another leader of the Republic of Korea. He was dearly loved for his great missionary work with the Korean people.



The Underwood home, on a hill adjacent to Chosun Christian University, was completely destroyed when the campus became a battleground following Inchon invasion.



University janitor shows statue of Horace Underwood, decapitated by Red invaders.



Horace H. Underwood, now serving U. S. military authority in Korea as adviser.



Ethel Van Wagoner Underwood, murdered by Communist intruder March 17, 1949.



Horace C. Underwood, II, was missionary teacher, returned to service in Navy.



(Left to Right) John Underwood, missionary, helped evacuate refugees from Seoul. Twin James is pastor Presbyterian Church, Hancock, N. Y. Richard is with Army in Korea. Grace (Hood College 1950) keeps house for father when he is in Japan.

RELIEF NEEDS ARE NOW MULTIPLIED

FOLLOWING the decision of the General Council of the Presbyterian Church that the special offering in 1951 must again provide relief overseas, the Board of Foreign Missions sent us to Korea. We were asked to survey the emergency needs.

On our first day in Korea we saw a capsule demonstration of the need we had come to estimate. On that day we attended a meeting of the Presbytery of Seoul, where elders and pastors from the two hundred churches (more than in any other presbytery in the world) had gathered in regular session. One man was dressed in mattress ticking, the only cloth available from which to make his suit. Another wore a coat fashioned from an old pullman ear blanket.

Clothing, we learned as we traveled about Korea, is the most urgent need. Winter in Korea is severe—temperatures under 20 degrees below zero are not unusual—and it was estimated before

(Continued on page 16)



With her children and all the possessions she has left, this refugee war widow makes a home of three square yards in Taegu. Latest reports indicate that there are ten million refugees wandering homeless about war-dislocated South Korea.



Refugees keep warm in any way they can. Here men hold their hands over a few pieces of charcoal in an iron pot.



All that remains of equipment of a one thousand bed hospital unit stored in a warehouse awaiting distribution.



Widows of martyred pastors are employed by Church World Service to make quilts to protect children against cold.



Industrious Koreans grind their own meal. Women have to attend to chores with minimum interference from babies.



Koreans did not stand idle when war burned their homes. Here villagers pitch in, thatch new roof with rice straw.



Farmers thresh rice with rotating drum spiked with wire. The grains are their principal food, stalks provide fuel.

**RELIEF NEEDS
ARE NOW MULTIPLIED**

(Continued from page 14)

the Chinese invasion that 100,000 persons would perish from the cold.

Although in the chaotic social conditions and the breakdown of transportation, many are hungry, food was not the major need while we were in Korea. The crop for 1950 was especially good. However, it must be borne in mind that the Chinese invasion with the inevitable looting and further dislocation of distribution facilities has sharpened every kind of need. A recent report discloses that the city of Taegu alone registered 130,000 refugees in a single week in January. The refugee problem in South Korea is almost beyond belief. From the partition in 1945 until the outbreak of war, two million of these homeless people fled the Red regime across the 38th parallel. Since December ten million have struggled south away

from the Communist armies. This in a country of only thirty million inhabitants.

Welfare ministers in the Republic of Korea and Civil Health and Welfare officials in the Unified Command told us that as of November 25 (before the Chinese invasion) there were 1,800,000 persons in South Korea, and 1,000,000 in North Korea, known to be absolutely destitute. In South Korea alone 215,000 houses had been totally destroyed.

Twelve nations have come to the aid of Korea with relief money and supplies, Britain, Thailand and the Philippines heading the list in dollar value of contributions. The exigencies of the military situation require a single administration for distributing relief supplies, whether given by governments or private agencies, Church World Service goods, for example, reached the needy through South Korean and UN health and welfare officials.

Although the most pressing need of Koreans is for actual materials—clothing, medical supplies, and school equipment

—money received by missionaries and Korean Church leaders will aid in the care of the widows and orphans of martyred pastors and Christian laymen.

The Koreans are turning every stone to help themselves, and they are keenly conscious of the sacrifices others are making for them. One busy Korean told us: "If boys from America, Britain, Turkey, and elsewhere come here to die for us, we must not fail to do our part."

They are not failing. Refugee women give their wedding rings to build a sanctuary ("Christian Citadel," page 17), children willingly accept punishment for going to Sunday school, pastors and lay leaders pay for faith with their lives ("More Than Conquerors," page 7).

Here at home we Presbyterians can help through "One Great Time for Sharing" (page 25). We can, through sacrificial meals, eat a little less so that they can eat something. We can open our pocketbooks; we can open our hearts. We can pray for them, just as they, even now, are praying for us.



Teen-age girl and her younger sister prepare to face the severe Korean winter in small hut made from rice straw.



Seoul, a city the size of Philadelphia, has changed hands three times in six months. Scenes like this are typical.



Out of rubble that once was a city, the courageous people of Korea try to pick up fragments and rebuild their homes.

CHRISTIAN CITADEL

The Young Nak Presbyterian Church in Seoul


THE LARGE and beautiful granite edifice of the Young Nak Presbyterian Church in the center of Seoul is a living symbol of Christian achievement flowering from a soil of crisis. All fall there was standing room only in its sanctuary, in which over 3000 worshippers met regularly to sing and pray and hear the Gospel interpreted by their pastor, the Reverend Kyung-Chik Han.

A graduate of Emporia College, Kansas, and of the Princeton Theological Seminary, Dr. Han, from 1931 to 1945, was pastor of a church in North Korea just across the Yalu River from Manchuria. Forced from his pulpit by the Japanese authorities after Pearl Harbor, he spent five years directing an orphanage and a home for old folks in a nearby village. With the surrender of the Japanese in August, 1945, North Korean Christians rejoiced in the hope that American soldiers would come and insure religious freedom.

Instead the Soviet soldiers came, and the Communist Party began its systematic campaign of suppression. Pastor Han escaped and went South, stealing across the 38th parallel by night, and settled in a vacated Japanese Shinto compound. He was followed by former friends, mostly young people and students, and in no time at all he started a prayer group of forty refugees. By the spring of 1946 the Shinto temple could no longer accommodate the growing congregation of North Korean Christians who had migrated for the same reasons that the Puritans came to America. The Young Nak congregation rented eight large tents which they used for worship services, and in addition operated fourteen refugee camps, each accommodating one hundred thirty families.

Not all Christians who attempted to cross the 38th parallel made it. Some were killed, and arriving refugees brought with them the orphans of those who died in the attempt. For them the congregation established an orphanage and, with the aid of twenty thousand dollars from the Presbyterian Church's Restoration Fund, set up a school for refugee children and a small factory to give employment to the most needy.

FEBRUARY 3, 1951



● The Bible House of the Korean Bible Society in Seoul, was completely destroyed on Sept. 26 during a severe battle. The contents of the Bible House were completely destroyed. The only copy of the complete manuscript of the Korean Bible, which had been revised in the new system of spelling had been taken from the Bible House and so escaped destruction.

Another grant from the Restoration Fund was made for the building of the sanctuary. "Four thousand refugee members of our congregation," reports Dr. Han, "were so stirred by this gift that we decided to give all that we could to complete this building. Our people had no steady income, but they gave what they had—wedding rings, quilts and clothing, and manual labor; and we thus managed to exceed the amount of the initial gift by two and a half times. Church members did all of the non-technical labor, at least three or four hundred working each day."

The interior of the sanctuary is simple. There is but one stained glass window and that, the picture of Christ praying in the Garden of Gethsemane, has the central spot in the chancel. Worship services in the new sanctuary began the first Sunday in June, and on the morning of the fourth Sunday, June 25, the Reds invaded South Korea.

Knowing that he was a marked man, Dr. Han with some friends left the city on the 27th when they heard the firing of the Communist tanks entering Seoul. During the summer, Dr. Han worked with refugees in Pusan and broadcast Christian services for Christians behind the enemy's lines. The Communists used the church to store ammunition, and though that fact was known to the UN command, the air force spared the church, thus earning the gratitude of the Christians who had stayed in Seoul and who found in its ad-



Pastor Kyung-Chik Han

acent buildings an island of safety.

When Pastor Han came back to Seoul in the first week of October, he found that seventeen church members had been killed by the retreating Communists, that forty-eight others had been arrested, carried away, and were believed dead; that five hundred eighteen of Young Nak's thirteen hundred church families had lost their homes.

"When I first saw the extent of the devastation in Seoul," he told us, "I despaired, felt almost defeated, but I soon recovered from this mood and began to hope in Christ. I remembered the text, 'I can do all things through Christ which

strengtheneth me' (Philippians 4:13)."

So with joy at being liberated and with thanksgiving for being alive, Christians once more crowded the sanctuary—not on Sundays only, but daily. And the Young Nak Church once more set out to care for its refugees. Seventy of them when given living-room in a former Sunday school room, and the orphanage increased facilities to care for eighty-six babies. Talking to Dr. Han the last week in November, we found him planning an increased program for emergency relief and also a campaign to seize the opportunity of meeting not only the spiritual needs of faithful Christians, but also those of the thousands in Korea who were turning to Christ for the first time.

Now once again this church, built by the afflicted but invincible fugitives from Communism, faces possible destruction and its congregation endures further suffering. In the last days of 1950, with the renewed Red attack on Seoul, we know that Pastor Han and his people once more became refugees. They left everything behind them to seek sanctuary in the southern perimeter of the peninsula. Many will have perished from cold, from fatigue, and from lack of food. Somewhere in South Korea, whether with or without a roof over their heads, it is certain that those who have survived are gathering in prayer groups. Again and again they will seek comfort in the text. "And we know that all things work together for good for them that love God. . . ."

There's standing room only during Sunday services at the Young Nak Church. As in all Korean churches, the women sit on the right, the men on the left. On this particular Sunday, Thanksgiving weekend, all but the infants in a congregation of over 3,500, including more men than women, gave rapt attention despite fact that temperature within sanctuary was 28 degrees.





The church supplements inadequate aid from welfare agencies by operating a small factory employing older orphans and needy refugees. Koreans make clothing and bedding.



Young Nak's orphans bow their heads for blessing before evening meal of rice. Two days after Christmas, orphans were evacuated, those seven and older carried bundles and walked.



Five hundred and eighteen of Young Nak's thirteen hundred families lost their houses during summer's fighting. Here, in a former Sunday school room, thirty families, each in a space of about 9 by 12 feet, found temporary homes from which they were forced to flee along with millions of others in late December, when the Reds began their all-out attack to retake Seoul.



SCHOOLS AND WERE NOT



The half-destroyed administration building of Chosun Christian University is photographed by Raymond Provost through a shellhole in room where he taught English.



Dr. Horace Underwood speaks to the 100 students who returned on reopening day in October. Before war, Chosun Christian University numbered 1,000 students.

ON A DAY when it seemed that the UN forces would soon conquer all resistance in the North and UNCURK commission could set about its task of unifying and rehabilitating all Korea, we talked with Dr. L. George Paik, Minister of Education. A graduate of Park College and Princeton Theological Seminary, Dr. Paik became president of Chosun Christian University, in 1946, when the post was relinquished by Dr. Horace Underwood. On leave from the university to direct the educational program in the Republic of Korea, Dr. Paik optimistically faced herculean tasks.

With most of the surviving school buildings in use as army barracks, with most of the college students and teachers at the front, with almost no textbooks and materials, Dr. Paik had ordered the remaining teachers to meet students, in what was left of damaged buildings, on playgrounds (*see page 22*), anywhere they could find students. Knowing that teachers must carry the curriculum in their heads, Dr. Paik urged them to tell boys and girls the story of the United Nations. "It will take a long time," he remarked, "to tell the story of fifty-three nations, and maybe by that time we can supply some textbooks."

We saw many such classes being held outdoors in the kind of weather that American children would brave only to go skating. Churches, too, were helping to meet the emergency needs by conducting daily classes, as indeed they had for decades when spearheading literacy education and demonstrating what good grade schools could be and do. Horace Underwood estimates that there are 200,000 Korean men and women who were trained in small village, church schools "through the self-sacrificing gifts of Christian Koreans, many of whom themselves had no more education than they had received from the Bible class, but who wanted the children of their village to have a better chance."

When the war is finally over, and if Korea or any part of it is free, those who undertake to extend the benefits of education will have the help of hundreds of graduates of Chosun, of Severance Medical College, of Ewha College for Women, and of the score of missionary-sponsored academies. Chosun and Ewha and schools in North and South Korea suffered and will suffer still more. Their influence will live in dedicated Christian graduates who survive to serve.

HOSPITALS

SPARED. . .

The infant mortality rate has always been high in Korea. Three out of every ten babies die before their second birthday. . . . Wounded South Korean soldiers have far less chance of recovery than captured North Koreans who are cared for by U.S. medical corps. . . . UN health and welfare officials told us that estimates by advance army units of wounded civilians exceeded by ninety per cent the number of wounded found alive by the time medical care could arrive. Estimates were not wrong. All but ten per cent of the people hit by bullets, bombs, or shell fragments would die in the absence of doctors or drugs.

The Unified Command was doing what it could, setting up forty-bed hospital units, equipping them with instruments and life-saving drugs. These fell far short of needs, however, even in the hopeful days of November.

THE SIGHT of Severance Hospital in Seoul was a shock. The first, and in the opinion of many, the best hospital in Korea had just about recovered from Japanese maladministration during World War II. With the guidance and financial support of Presbyterians and Methodists, but largely through Korean effort, Severance in June, 1950, was again a going concern. It maintained 200 beds, gave care to 500 out-patients each day, enrolled 240 students in the medical college and 145 young women in its nurses' training school. Severance's total staff of 300 included, counting internes, 96 full-time doctors. Plans were being completed for union of the medical college with Chosun Christian University.

The cost of the war to Severance, (until the Reds retook Seoul on January 7) was the complete destruction of its classroom and out-patient building, the original hospital and the new classroom building (completed in 1948), the nurses' training school, and several smaller buildings. Scared by fire, only the main wing of the hospital still stood. Its walls and ceilings were there. Period.

Dr. Y. S. Lee, president, and Methodist missionary Dr. Fred Manget, two other doctors and three nurses, all that remained, conferred with us in an office heated by charcoal in a bedpan. We walked up to the fifth floor and saw the babies. The nurse had to tie string on the fingers of the children who had eaten; the eyes of those just fed stayed riveted to the bowls that still held rice.



In its one undestroyed wing, Severance Hospital took care of forty sick orphan babies. There were not enough blankets, and babies were placed five to a bed.



Hospital facilities for wounded South Korean soldiers are woefully inadequate. In the operation, above, candle held by white-gloved hand provides only light.

KOREAN CHILDREN ARE RESILIENT...



Their school building destroyed, with no blackboards or books, primary classes meet in winter weather where school once stood. In the dirt, they practice handwriting. Korean kids are friendly to all Americans, yell "Hello," "Good-a by," and "Okay."



The Presbyterian Theological Seminary in Seoul provided daily lessons in reading and writing for children unable to attend public school. In room heated by small stove raising temperature to 50 degrees, children huddle together and concentrate.



School books are scarce. For these children, the painfully slow reading of a story was preferable to games during recess.



Children meet daily for reading lessons in Presbyterian Church, one of the few surviving buildings in heavily damaged Pohang.



Children old enough to carry younger brothers or sisters are walking "baby sitters." With no toys whatsoever, the most popular games are hop-scotch and jumping rope. These girls play on floor of a church that had its roof blown off.



NEWS



Communist Pressures Disrupt China Missions

Ever since last fall, Protestant mission boards have been in doubt about whether foreign missionaries on the mainland of China would be able under Communism, to do effective work (*P.L.*, Nov. 11, '50). Last month they had their answer; for many missionaries, it seemed to be no.

Two official decrees had made that answer clear. Late last month Red China imposed a set of regulations on "foreign-supported" colleges, schools, hospitals, and charity organizations, requiring them to give a strict accounting of their activities and finances. The new rules do not expressly force these institutions to close, but they do impose such tight controls that the organizations will have to comply with the Communist directives. According to Peking Radio, the China Reds also have prohibited all Christian institutions from accepting aid from abroad.

Earlier, the Communist regime took over all American assets on the Chinese mainland and froze American bank deposits. This affected an estimated \$46,500,000-worth of property belonging to religious and charitable groups. Last month that order was relaxed slightly to allow partial withdrawals from those bank deposits, but still required that properties could not be "transferred or disposed of unless authorized by the military and administrative commissions."

Even before these two orders were put into effect, a campaign of propaganda attacks upon missionaries as "weapons of aggression" had been carried on in Chinese newspapers. That accusation was made by the Soviet Deputy Foreign Minister Jacob A. Malik in the United Nations Security Council in November, when he claimed that missionaries have fostered the aim "to promote the enslavement of China by American imperialism."

Because of this "increased tension" some American Protestant mission boards called home their missionaries in China. Twenty-four workers still in China under the American Baptist Foreign Mission Society were advised last month to start home. The Congregational Christian foreign board urged its

thirty missionaries still in China to return to the United States immediately. Protestant Episcopal workers there were advised to return, unless Chinese bishops particularly requested them to remain. All twelve Disciples of Christ missionaries remaining in China have applied to the Communist government for exit permits.

The Presbyterian U.S.A. Foreign Mission Board has not ordered any of its sixty-four missionaries still in Red China to come home, because the Church has always allowed mission workers to make their own decisions about leaving troubled areas. But in December the Board did ask those missionaries to examine carefully their current status in the Red-controlled country. Last month, Dr. Lloyd Ruland, China secretary for the Board, said, "Though we haven't actually proposed it, we expect fully half of our remaining missionaries to be out of China by the end of February."

But in the midst of the news of the mission retreat in China, there was the optimistic note that church work will be continued by Chinese Christians. For the last twenty-five years there have been only Chinese heads for mission colleges, according to Dr. R. J. McMullen, secretary of the United Board of Christian Colleges in China. The Reverend Virgil A. Sly, chairman of the Disciples of Christ foreign mission division, said, "Total administration of the Church in China is in the hands of Chinese Christians. We can step out of the picture today and the Church in China goes on."

Prayer for Peace

Dr. Hugh Ivan Evans, Moderator of the Church's General Assembly, suggests that congregation members clip and use the following prayer, which has been prepared during these days of crisis by the World Council of Churches.

Almighty God, our heavenly Father, we beseech Thee, guide the nations of the world into the way of justice and truth and establish among them that peace which is the fruit of righteousness. Amen.

U. S. Churches Praised For Fight on Gambling

U. S. Senator Estes Kefauver of Tennessee, chairman of the Senate Committee to Investigate Interstate Crime, commended church leaders last month for their vigorous opposition to legalized gambling. He was speaking at the annual convention of the American Political Science Association.

"The interest and support shown by religious leaders of all faiths in this battle against organized crime is one of the most hopeful signs I find today," he said. "They have done a great job in fighting gambling and have done it in some instances almost single-handed."

He praised especially church leaders in California and Arizona, where legalized gambling might have been authorized in the last election had it not been for the opposition of churchmen.

"The argument is always made," he said, "that taxation of gambling profits is a convenient method of raising funds for public improvements. However, it ignores the fact that gambling creates nothing, adds nothing to the public wealth, and is essentially an anti-social activity."

"It is safe to say," he continued, "that if we come to a time in America when we rely upon the taxation of gambling to raise a substantial part of our public budget, the moral fibre of our nation will be destroyed. It is an easy path that invites us to ruin."

Senator Kefauver said that in Nevada, where gambling is legal, his committee found crime conditions worse than in many other areas.

Vatican Creates Stir With Rotary Club Ban

Rotarians and members of other American service clubs had more than the usual topics of conversation to mull over at their meetings last month. In a move which surprised Rotary and Roman Catholic officials alike, the Vatican last month issued a decree forbidding Catholic priests to join Rotary clubs or to take part in their meetings. The declaration also warned laymen that "The faithful should be careful not to belong to secret, condemned, seditious, or suspect associations, or such as try to



Will Shaw

"FOR HIS FRIENDS"



Bill Shaw.

At Seoul we had the privilege of meeting the Reverend William Shaw, former Methodist missionary and present Army chaplain. Both in Japan and in Korea we had heard much of Dr. Shaw's son, Bill, who was killed during the action of the Inchon invasion. We knew that Bill Shaw had had a profound influence on all who had known him. We felt that his story should be known by more American church people. At our request Dr. Shaw spoke of his son, and with his consent we present this account of one of the more than seven thousand American boys who have died in Korea.

—R. J. C.

BILL WAS BORN in Pyengyang, Korea, in June of 1922, just a year after we got to the field. Although he attended an American school there, he grew up among Korean children.

In the course of the years he learned to speak Korean as well as he spoke English. He went home after seventeen years to attend Ohio Wesleyan University. Then he went into the navy and served as an executive officer on a P.T. boat in the English channel from D-day plus two on to the end of the operation in the European theater. He came back to study Japanese. But by the time he finished his course, the war was over and they wanted to put him in Washington. He said he wasn't interested in that, so he resigned from the service and came out here with the military government.

Then on March 17, 1949, Mrs. Horace Underwood was shot by a Communist intruder. Shortly afterwards, we were driving in a jeep through Seoul, and I said to him, "Bill, it's going to take four missionaries to take the place of Ethel

Underwood." Bill had his hand on my arm and said, "I'm going to be one of them."

Within a year he was back home in America studying to become a teacher in Chosun Christian University. When the North Korean invasion came, he was at Harvard working toward his Ph. D. At the same time I was deciding to return to Korea as a chaplain, he was deciding to join the navy again. He wrote from Harvard, "What boots it for me to go out to Korea in times of peace, if I'm not willing to go out now and serve them in their time of stress."

His decision meant giving up his family—his wife and two little boys, a church which he had taken just one month before, and his work for his Ph.D.—everything that was near and dear to him to come out to the land and the people whom he wanted to serve. I said to my wife, "That's our boy." Within five days, he was in uniform.

After three weeks of waiting, he flew to Tokyo. It seemed like three years to him. I met him there. He was in the intelligence service, but they were holding him down. They were sending over men who had not been in the service, who had not known Korea, and he felt that he should be sent first. But he was held there for an important task that was coming. He couldn't tell me what it was, but it turned out to be helping to plan the invasion. As a boy, he had sailed small boats in the very waters through which he was later to help guide the landing craft.

Meantime he had seen me off at the Tokyo airport on August 26, heavy-hearted because his Dad was beating him over here. By the fourteenth of September he was on his way over, and

had written from "somewhere" in the Yellow Sea. That letter I now have before me. He said, "It's in God's hands now, and I only pray that the loved ones will be fortified for the anxious waiting as in 1944 (when he was in the English channel). My own mind is calm and at ease, for I know I am right in being here, and He has given the comfort necessary to make being here comfortable. . . ." That's the last word we heard from him.

The next day came the invasion at Inchon. He was on the bridge with MacArthur and others. He had been helping answer questions along the coast as they came in. He came ashore and attached himself to the marines, helping with the wounded civilians.

About four days after he got ashore, he asked to go out with a patrol. He thought that perhaps he could get into the towns and help save the lives of civilians. He was just five miles out of Seoul, when suddenly, from three sides, the Reds opened fire in broad daylight from a village which had seemed absolutely quiet. He and another man were shot. His group had to retire, but they returned about two hours later to bring back the one dead and my son, who was mortally wounded.

He gave his life for his friends, and Our Lord has said, "Greater love has no man than this, that a man lay down his life for his friends."

He wanted to be here in Korea. Very few of us get to serve where we want to serve and die where we want to die. I think he will never have any regrets.

Surely I should regret to my dying day if I knew what I ought to do and didn't do it. He knew what he ought to do, and did it.



"By God's grace we still live." North Korean Christians—who may now be behind Communist lines concluded their stories of their arrests, persecution, and escape with that phrase. At left is a pastor who escaped from a death march. Center: the layman who told the Reds, "I was bought for a price by my Lord." At right, widow and son of a martyred pastor.

More Than Conquerors

(Continued from page 9)

sums up the situation: "In the five years of Communist rule of Pyongyang alone, ten pastors were killed. As the United Nations offensive overran the city, seventeen more were taken North by the Communists. Whether they are now dead or alive, or would be better off dead, is unknown.

"Again, in the Yellow Sea Province just south of Pyongyang, it is reported that of approximately one hundred Presbyterian leaders, both ministers and lay officials, eighty have 'disappeared' dur-

ing the five years of Communist benevolence."

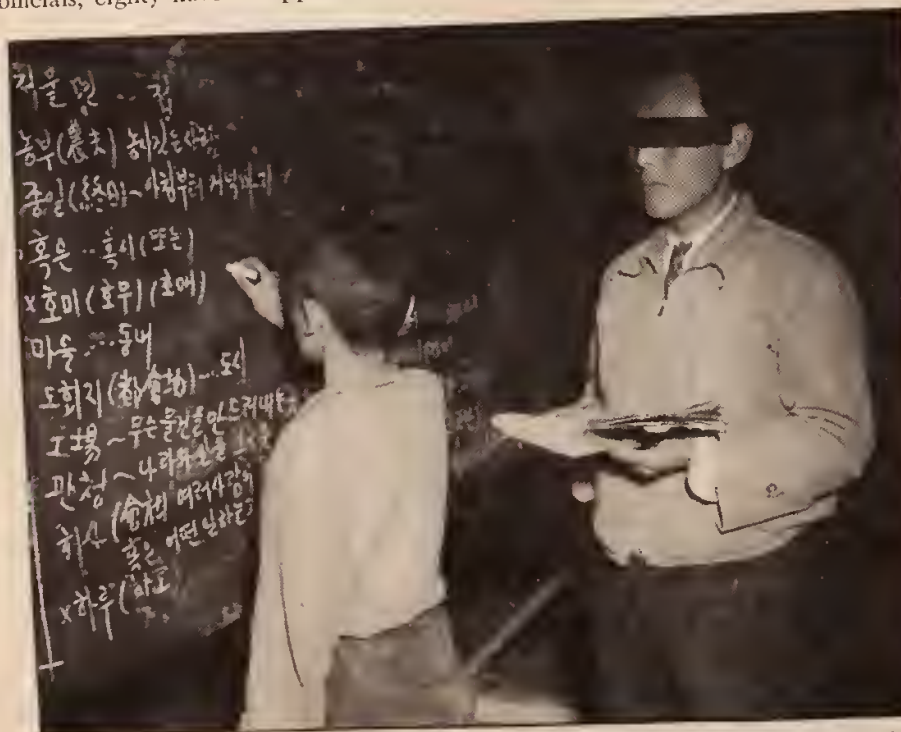
Nothing was known of the fate of the six Methodist missionaries caught at Kaesong on June 25th, only a mile south of the 38th parallel. Father Carroll, Roman Catholic missionary, told us that fifteen priests and the bishop, as well as six nuns, were arrested and "marched off" at the same time. Whether these American Methodists and Korean Catholic priests are still alive is unknown. North Korean Christians whom we interviewed saw no reason for believing that they were still alive.

To all these persecutions and perils, Korean Christians have reacted in a way

that has become classic in Christian history: the more they are threatened, the more they risk; the more they lose, the more they give. The worst destruction that we saw was in the no-man's land that separated the Communist armies from the UN beachhead defended last summer. Ninety per cent of all houses in Andong had been destroyed. The Central Presbyterian Church there had been spared, but over half of the fifteen hundred adherents of this church lost houses. The houses of all the others had been looted. Yet when they held their Thanksgiving Day service, the offering was three times greater than last year. "Our people were so thankful to be alive," the pastor told us, "the officials decided to tithe, and the rest of the congregation followed their lead."

Our guide at the leprosarium in Taegu showed us the chapel, too small to accommodate the eleven hundred patients. "The women here are eager to enlarge the sanctuary," he said, "and are going without one meal each week." The rice they save is sold on the market, and the money goes into a building fund. This was the sacrificial meal plan, Korean style, and had been operating for two-and-a-half years, not just for a few weeks during Lent, as in America.

KNOWING HOW they have suffered, how they give, how they pray unceasingly and keep telling their foes as well as their friends of their faith, we understand their love of the text—"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord" (Romans 8:37-39).



North Korean seminary student hunted by police for having taken Sunday school children into the woods for a weekday worship service now teaches in South Korea.



Walter Fulton, Executive Secretary, Board of World Missions, Presbyterian Church, U.S., and Dr. Toyohiko Kagawa, Japanese Christian



The Church must work and pray with



Alexander Hospital Building—Soonchun.



Our splendid hospital at Chunju was plundered and looted. Its service was never more needed than now.



The modern Nursing School at Chunju, here nearing completion, was built with Program of Progress funds.



The moderator of the General Assembly of the Korean Presbyterian Church, the Reverend Zai Hwa Choi, preaches a sermon in what remains of a bombed sanctuary in a village near Taegu. Korean Christians maintain the faith that God will turn evil into good.

KOREA: Operation Heartbreak

Excerpts from first reports of Robert J. Cadigan and John T. Peters



North Korean capitol (*left*) was built on the Presbyterian Mission compound in Pyenyang. The war all but over, we dreamed of its use as a Christian hospital or seminary. Russian murals on walls of Song Sil Academy for Boys (*right*) symbolize 1945 victory over the Japanese. Retreating UN forces destroyed these and other buildings on compound on December 4.

H. Voelkel



Missionary—Chaplain Harold Voelkel speaks to North Korean prisoners in Pyengyang. He contrasts Communism with gospel, forthrightly urges seeking Christ and repentance.



Over 400 were meeting for week of Bible study and prayers of thanksgiving for liberation at Westgate Presbyterian Church in Pyengyang. Hour later, we learned city would fall to Reds.



Missionary Harry Hill visits wounded South Korean soldiers in hospital. Hill stayed in Pyengyang until last, arranged before leaving for mission truck to evacuate Christian leaders.



Conference of churchmen on relief problems was interrupted by news that Pyengyang could not be held. (Left to right) J. Talmage, Harry Hill, Fr. Carroll, John Peters, Ed. Adams



We were flown south by embassy plane, but once again refugees, fleeing the Communist armies headed south, had to wait for hours for turn on barges crossing Taedong River. Later the Army cooperated with missionaries in arranging flat-car transportation south from Seoul for Christian leaders and their families who had survived previous "liquidation" by Communists.

JANUARY 20, 1951

Ned Adams



Back in Seoul, there was a general fear that the Red armies would soon be there and retake the capital city. We visited the sixty refugee families sheltered by the Young Nak Church where Ned Adams (above) spoke a few words of comfort to a widow preparing a meal for her grandchildren. Presbyterian field administrator for Korea, Ned Adams is universally loved.



Over 500 families of the Young Nak Presbyterian Church in Seoul lost their homes during summer's fighting. Young Nak Church takes care of 85 orphans. Babies on left just don't feel like eating. This doll is the only toy we saw in all Korea. Back in USA, we read "964 Korean waifs air-lifted to safety." We pray to God these children were among them.

Pusan, Korea, February 26, 1951.
(Received by OUTREACH March 28)

Dear Friends:

Father was buried this afternoon in the UN cemetery here, waiting until the day he can rest beside Mother in Seoul.

As you all know, he came back to Korea last October and plunged into the work of rehabilitating the University, of helping to mend the torn threads of Christian work, of aiding in the relief of the thousands of destitute. On January 3 he was among the last to leave Seoul as the Chinese communists swept south.

He and John settled down near Dick on the outskirts of Pusan in a couple of rooms they were lucky to find in this refugee-crowded city. Here he spent most of his time in working on his biography of Lee Sun Sin, the great Korean Admiral of the time of the Hideyoshi invasion, and in talking to his many Korean friends who soon found where he lived and came for advice and encouragement. In January Horace, too, arrived in Pusan, on Navy assignment, so once again a large share of the family were all together in Korea.

On Monday, February 19, there was a fine reception for Dr. Henry Appenzeller and Father at the Pusan Central Church. The opportunity of again meeting many old friends, who had been scattered by the war, and the fellowship in common worship and hymns made him happy. After the service he took a drive along the ocean and then up into the hills that he loved.

On Tuesday evening he felt a little "queer," so Dick and John sent for the doctor—Joe Wilson, another "Korea Kid." While the doctor was here Father had an attack and, shortly after, his tired heart stopped beating.

The funeral service was held in the Base Chapel with Dr. Appenzeller presiding. Dr. George Paik, President of the Chosun Christian University, Minister of Education, and one of Father's closest friends, preached on Father's love for the land, the culture and the people of Korea. We were deeply touched by the fact that, in the midst of a terrible war and with friends scattered abroad, more than 1500 people came to honor him.

Life will not be the same without him and we sometimes wonder how we will go on without his strength and help and love. We can never take his place, though we will try to remember you all, and do what we can to carry on with his many activities and interests. Remember us in your prayers, and much more, pray for the work in Korea that has lost one of its best friends.

HORACE, JOAN, JOHN, DICK, and GRACE UNDERWOOD

"Unto Such as These"

COMPILED BY RUTH ELLIOTT

("Nearly every week our hospital evangelist reports some new decisions for Christ." This statement from Thailand and the items below are illustrations of the spiritual ministry of the Christian hospital, where service is limited only by the time and strength of present personnel and by lack of funds for additional personnel and new forms of presenting the gospel. The hospital serving in the name of Christ strives to help all who come, but its funds for "charity" patients are pitifully small. When you fill your Summer Offering envelope this year, remember that the overseas portion of the gift will be used for hospital evangelism and for patients who though needing medical attention cannot afford to pay for it. Your gift will minister to such as these.)

India

A RAGGED CHOKRA (bazaar urchin), an orphan, was brought to the hospital by some of the wealthier *bunyas* (shopkeepers) of Farrukhabad. Like so many children of India, he looked surprisingly mature for his 12 years. Although he was in considerable pain, whenever our eyes met his as we examined him, he gave an engagingly friendly smile showing a brave spirit shining through the dirt. A diagnosis of a large abdominal abscess was made. A wealthy shopkeeper said he would be responsible for the bill of 8 *annas* (10¢) a day and would send in the food appropriate to the boy's caste.

The lad had the first of several operations. As he improved we began to expect the wealthy man who had promised to bring him his food, but we finally had to give him hospital food from the charity fund. The wealthy shopkeeper who had originally taken him on said that now he was *our* charity case. The lad's ingratiating ways and innate cleverness had made him a very

popular errand boy for the merchants of the bazaar, but now that he was unable to work, none of them was willing to bear responsibility for him. If the hospital had not had the charity fund made possible by Presbyterians in the United States, he would have had no help in this emergency.

As soon as he was able to be up and around the ward, he helped the nurses by



Mohammed listens to the evangelist

Dr. Horace Horton Underwood

WITH profound sorrow and regret The Board of Foreign Missions announces the death of Dr. Horace Horton Underwood, president-emeritus of Chosun Christian University, on February 20, in Pusan, Korea. On temporary leave from the Board, he was acting as special adviser on Korean affairs to the United States military authority until December 6, when he was transferred to the Mission and began to serve once more in Seoul.

Born in Korea, the son of the pioneer Protestant missionaries, the Rev. Horace Grant Underwood, D.D., LL.D., and the former Lillias S. Horton, M.D., he spent his early life in Seoul and came to this country to continue his education. After graduation from New York University in 1912, he went to Korea as a teacher, but on furloughs he did advanced work at New York University, obtaining his M.A. and Ph.D. degrees there. In 1916 he married Ethel Van Wagoner, who shared equally in her husband's significant work until she was tragically killed by communist intruders at their home in Seoul two years ago.

Always closely identified with education in Korea, Dr. Underwood became president of its leading college, Chosun Christian University, in 1934. Forced to resign under Japanese pressure in 1941, he was interned when war broke out. In June 1942 he and his family were returned on the *Gripsholm*. After serving the Presbyterian Board in

New York until 1946, he returned to Korea at the request of General Hodges, serving first as adviser to the military government, later as adviser to the Korean director of the department of education. In 1947 he took up missionary service again, helping in the postwar rehabilitation of the work of the Christian Church. At the outbreak of the communist aggression last June, Dr. Underwood was again called upon to give counsel as special adviser to the United States government.

At an unusual service in his home church in Brooklyn in 1944, Dr. Underwood and his twin sons were all ordained to the Presbyterian ministry. The sons had been graduated from Princeton Theological Seminary, but Dr. Underwood was one of the rare cases of a Presbyterian layman without theological training being ordained.

It is characteristic of Dr. Underwood that his last letter to his friends in America closed with a tribute to the Koreans among whom he had labored so long: "I wish I could have their courage and patience under hardship and disaster."

Surviving Dr. Underwood are four sons. Horace G. II and Richard are in Korea with the U. N. forces. John, serving in Korea with the Presbyterian Mission, has been helping to evacuate refugees to the south. His twin brother, James, is pastor of the Presbyterian Church at Hancock, N. Y. One daughter, Grace, is in Japan.

HOW can we ever forget the tireless enthusiasm with which he made our cause his own?"

Paik's Progress

When South Korea's Minister of Education George Paik first ordered his country's schools reopened last December, teachers and principals alike were ready to throw up their hands in despair. Nearly all of South Korea's schools and colleges had



been closed during the Communist invasion; 40% of their buildings were bombed and shelled beyond repair; many others were left in shambles by retreating troops. But when principals protested to Paik that there were not enough school buildings left to go around, the minister stood firm. "Start schools outdoors," he commanded. "Hold classes in riverbeds, on mountainsides—anywhere."

By last week, as superintendents arrived from all over South Korea for a special education meeting in Pusan, they had surprising progress to report. As a result of Paik's insistence, some 60% of Korea's pupils were back in classes and nearly two-thirds of the nation's schools and colleges were back in operation. It was a record that a few months before had seemed impossible.

Open-Air Classrooms. The teachers had taken Paik's orders literally. Pusan's temporary Union College was meeting in the civil auditorium, studying up to the moment when movies were shown in the

TIME, APRIL 23, 1951

Cuba one sees a modern demonstr

afternoon. On one hillside just outside of town, a girls' high school was holding forth in the shadow of a Japanese shrine, primary classes were meeting in a dried-up rivulet, and a boys' school was holding classes in a glen at the foot of the hill.

Elsewhere in South Korea, there were schools in railway stations, in gutted houses, in tents and in cemeteries. With or without books ("Teach from life!" Paik had ordered his bookless teachers), students were flocking again to classes in geography, math, English, science, art and civics. The girls helped to support their schools by raising chickens and selling eggs; the boys were beginning to rebuild their classrooms. At Andong, students have already made themselves three new

school buildings of basket-woven sides plastered with mud.

Changing Spirit. For Minister Paik, the reopening of the schools is only the first part of a long-range plan he has for Korea. A Protestant educated in China and the U.S. (an M.A. in history at Princeton, a Ph.D. at Yale), he is doing his best to pull the Korean school system out of its old ruts. So far he has been unable to convince the National Assembly that local schools should be run and financed by their own school boards. But he has succeeded in restoring the study of Chinese characters to the curriculum—a reform designed to reduce Korean provincialism by teaching the universal writing of the Orient—and has already started introducing vocational training ("one skill for each person") in all high schools.

In time, Paik hopes to change the whole spirit of his country's schools. Students still suffer from the habits left by the 40-year occupation of the Japanese. They still bow low to their teachers, rarely dare question them. They still wear uniforms and caps marked with their school grade. They depend entirely on formal lectures, only to parrot them back on examinations.

But if Minister Paik has his way, Korean students will turn more & more to Western ways. "I don't want our students to memorize," says he. "I want them to experience. I want them to develop self-judgment. I want to teach our students that isolation is not independence, that chauvinism is not patriotism."

in the Book of the Acts, went g. and healing." The Presbyterian consists of sanctuaries, church preaching, teaching, and healing.

the Protestant Church. He likes bratic, as the Cuban is democratic. ears before he had independence. ch of Rome because it supported freedom. Free Masonry is strong its prefer the Protestant parochial chial schools of the Church of regarded by many people in the tholic, or nominally so, it is surboth cities and towns, that the nd school are both stronger and an Church and school.

enas is the home of La Progres- p parochial school system of the u. The six primary schools at m. Encrucijada, Cuines, Sancti-DeReves, send their graduates to air high school work. Here in this institution—primary and high students who come from all over ceipal is Dr. Emilio Rodriguez, abia Teachers College, and also for the other six schools of the

is proudly Presbyterian. Its cata- clear and plain that its purpose is evangel- sectarian. Its doors are open to all ll must accept its plainly stated Many of the students are second n Christians, and most of them school of the Presbyterian Church

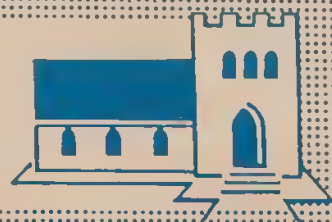
of Cuba is evangelistic. Most of res extend their influence through ion stations sponsored by the tered to by the pastors. Pastors nost every night in the week, visit church and prospective members. s, and teach regularly or as sub- l system.

ation, at least as an institution, is ir years ago a Union Theological onored by Methodists and Pres- lished at Matancas. Its buildings, verlooking the city and Matancas y situated. Its president, Dr. Al- Ph.D. from Princeton Theologi- of the most forceful and eloquent Latin America. This theological become the training center for n Central America and in north-

of the Antilles, is a bright and the firmament of evangelical
—CLAUDE S. CONLEY



NEWS



Vice and Crime: "And This Is It"

The day had finally come. For thousands of pastors, ministerial associations, and social action groups, the long wait had almost been justified by the tremendous wallop that had been delivered to the American people last month by the Senate Crime Investigating Committee. The fact that a crime-ridden, \$20,000,000,000 parasite had been eating away at the moral fiber of the nation was at last common knowledge, too startling to be ignored, too dangerous

Presbyterian minister Andrew Whang speaks to his countrymen in Korea many times a week from the New York studios of the Voice of America, where he works as language expert and script writer. Because of Whang's activity on the Voice, his wife and oldest son, captured by Communists in Seoul, were sentenced to death. Fortunately, a lukewarm Communist, his palm crossed with American dollars, let them escape.

state attacks on gambling and the other activities of organized crime. And, the church groups, through years of cooperation in spite of failure and indifference, are a lot smarter and tougher than they used to be.

Ever since World War II, the Christian Church's crime fighters have been increasingly successful in stopping all kinds of criminal activity. In 1947, twelve Protestant pastors led by Presbyterian Norman E. Nygaard cleaned up the once-notorious city of Steubenville, Ohio. In 1949, the murder of a Presby-

terian schoolteacher in Gary, Indiana, started a successful church-led campaign against crime (*P.L.*, Oct. 15, '49). A year ago, Presbyterian Pastor Charles Brackbill of Elizabeth, New Jersey, helped crack wide open a \$200,000 interstate pornographic literature ring. And eleven months ago a Presbyterian pastor, William Mooney, and a Lutheran minister in Coughohocken, Pennsylvania, helped stop gambling concessions at the town's centennial carnival. These individual instances, multiplied many times in many states, have proved the effective-



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They Read the Bible in Korea

The following report was written by Dr. Frederiek W. Cropp, former pastor of the First Presbyterian Church, Wheeling, West Virginia, and since 1939 general secretary of the American Bible Society, which last year distributed almost 5,000,000 volumes of the Scriptures throughout the nation and the world.

—THE EDITORS

KYUNG-CHIK HAN, Presbyterian pastor of the largest church in Korea, and I sat talking at American Bible Society headquarters in New York. He was holding in his hands copies of the Scriptures in the Korean language.

Pastor Han talked of the day's headlines which told of the second liberation of his beloved city of Seoul. His mind was thousands of miles away as he wondered about the fate of his people and the conditions of his church (*"Christian Citadel," P. L., Feb. 3*). "I do hope the church is still standing," he said. "The people will come back, I know.

"What we need now are Scriptures," he continued. "The opportunity there is greater than ever before. There are the refugees, thousands of them, who crowd the highways and settle temporarily in the villages and the cities. They have lost nearly everything—and as they sit waiting until affairs get settled again, they need the help which only the Bible brings. Many of them are Christians; indeed that is why some of them are refugees.

"Then there are the soldiers of the South Korean Army. These soldiers now have Christian chaplains and the chaplains need Gospels and New Testaments for their troops. And the Korean prisoners-of-war need Scriptures. Near Pusan there are over 200,000 prisoners. Among them are some elders and deacons from North Korean churches. These prisoners have nothing to do, nothing to read. When they are offered Scriptures they readily accept them. The Christians among them are busy all day long, preaching, explaining the Scriptures, teaching Bible stories. There have been many conversions but we need more Scriptures."

It was good to hear Han talking. I had known him in Princeton Theological Seminary. I had seen him a couple of years ago with Harold Voelkel, his Korean missionary friend (*P. L., Mar. 17*). I had tried to help him get additional funds for rebuilding his church. As he talked I remembered much about Korean churches and the intense interest of their members in the Bible.

I remembered that through the years the Korean people have been a Bible-loving people. They have had the complete Bible in their own language since 1911 when it was published jointly by the American Bible Society, the British and Foreign Bible Society, and the Bible Society of Scotland. Since 1882 over 23,000,000 copies of the Scriptures have been distributed in Korea. So great was the call for Bibles at the end of World War II that when shipments of Korean Scriptures from the American Bible Society reached the country, it was necessary to ration the books so that a fair distribution might be made. "It was just the sweet rain after many years of continued drought," said the secretary of the Korean Bible Society in Seoul.

I remembered that just prior to the outbreak of hostilities last year, the city of Pusan was visited by 1,141 Christian students distributing more than 100,000 copies of the Gospel of John.

One of the books which Pastor Han held was the Sermon on the Mount in Korean and English. More than 100,000 of these have been sent to Korea. He leafed through the Korean Bible. Two large editions of over 10,000 each have been published by the British and Foreign Bible Society and 30,000 have already been published in 1951.

I began to add the volumes together. Since 1945, 250,000 Korean Testaments and 125,000 each of paperback Gospels of Luke and John, 100,000 copies of Sermon on the Mount, 50,000 copies of the four Gospels and the Acts have been shipped to Korea by the Bible Society. Binding materials and paper were also sent to Korea by the American Bible Society so that Scripture publication



might be done there. Special paper required for Braille Scriptures was also furnished by the Bible Society and an edition of the complete New Testament in Braille completed. A Braille New Testament in Korean requires ten large volumes.

But the need is still great. In 1947 it was estimated that Korea would need 250,000 whole Bibles as soon as possible and 200,000 New Testaments annually for five years. Pastor Han of Seoul's Young Nak Presbyterian Church and I reviewed together what had been done and then looked forward to what needed to be done. Even as we talked the familiar Hankuhl edition of the Bible in Korean characters, now being used in newspapers and school books, was being prepared in Japan for publication.

For the Korean people will come through their "trial by fire." And the Christians will be better Christians because they have the Scriptures in their hands and hearts. Many new converts will be won through the Scriptures which American Christians will continue to supply.

Farewell Korea. An elderly Presbyterian missionary, senior member of the Korea Mission, is making a final tour of his large rural parish around Andong in Korea before he leaves the peninsula for good. Dr. John Y. Crothers, seventy, who is being retired, has been a Korea missionary for forty-two years. His father and grandfather were pastors in Greenfield, Ohio, during most of the nineteenth century. His sons, James and Samuel, are ministers, too—James near Berkeley, California, and Samuel in San Antonio, Texas

P. L. cameraman comes home. Young missionary-photographer Raymond Provost, who supplied PRESBYTERIAN LIFE with pictures for its special Korea issues (Jan. 20-Feb. 3) has returned to Princeton Seminary, Princeton, New Jersey, to complete his ministerial studies after more than a year in Korea since the Communist invasion.

Korea Mission Expands

Presbyterian mission work in Korea is being expanded despite the renewed fighting which started late last month.

A total of thirteen missionaries are now in the tiny republic, compared with six in July, 1950. Of the original six who stayed on after the North Korean invasion, five are still there. They are the Reverend Archibald Campbell, the Reverend Harry J. Hill, the Reverend Francis Kinsler, the Reverend John T. Underwood, and Horace G. Underwood. Korea Mission secretary Edward Adams (see box, this page), the other member of the six who stayed, returned to the U.S. last month on furlough.

Of the current staff, eight are carrying out regular missionary duties in South Korea and five are under special assignment as chaplains or government aides. When the Communist invasion began there were more than fifty Presbyterian missionaries in Korea. Most of them are now in the U.S., Japan, and other parts of Asia.

Others in Korea include the Reverend Robert Rice, the Reverend William B. Lyon, Dr. Howard Moffett, the Reverend Harold Voekel, the Reverend Earl J. Woodberry, Mr. James Phillips, Mr. Dexter N. Lutz, and the Reverend John Y. Crothers (see page 24).

Double Dividends in Korea

Of the \$646,000 which Presbyterians gave this year for overseas relief through the One Great Time for Sharing drive, \$200,000 has already been allocated for Korea. The following report by Korea Mission secretary Edward Adams, who returned to the U. S. last month on furlough, describes how some of the funds have been used.

—THE EDITORS

Refugee pastors poured through Seoul from the North so fast last December we had to give them money or they would have starved or frozen to death along the road. So we began using One Great Time funds even before we had received them. At that time we gave every pastor who had to leave his home and become a refugee the equivalent of a month's salary.

After they got down to Pusan came the problem of keeping them alive. The UN relief agency gave a dole to all of the refugees, but it was inadequate. We supplemented it for the church workers, pastors, and lay employees of the churches.

As time has gone on, we have been able to get the pastors out of refugee camps and into lines of service. With our aid they are serving in the following ways:

1. Chaplaincies in the Korean Army. The men themselves first went out without any compensation or promise of funds to carry on. They were not even supplied uniforms by the Army. However, we are able to assign certain sums to them. We are also keeping their families alive while they are gone.

The chaplains are doing a wonderful job. They find that the hearts of the Korean soldiers are wide open to the Gospel message. Many of them are working under all of the hardships and rigors of combat conditions. The boys appreciate this and look to them for spiritual help and guidance.

2. Hospital chaplaincies. The Korean Army hospitals have from 2,000 to 3,000 patients each. For many of the men, perhaps most of them, the bottom of the world has dropped out, for they have lost a limb, or their sight, or their hearing, and most of them will carry some disability for the rest of their lives. Two or three pastors have been sent to each one of these hospitals. They have been welcomed with open arms and are

doing a tremendous service for these boys.

I personally visited some of the wards. Previous to the arrival of the chaplains, in some of these wards, there were no Christians at all. On entering the wards, I found that the walls were now pasted with charts on which were written the Lord's Prayer, the Twenty-third Psalm, various popular hymns, and so forth. The chaplain had the boys proudly sing or recite from these charts. They did so lustily. I asked them, "When you return to your villages later on do you expect to carry on in your Christian beliefs there, too? That may not be easy." The chorus of response from them was that they had become truly Christian and expected to continue to be Christians after returning to their villages.

3. Rehabilitation work. As the tide of battle has flowed back north again, opportunities for service for the ministers and the lay workers have also opened in the North. The funds contributed by the Christians of America will make it possible for the refugee pastors to get back to their communities even before their congregations do. Their congregations are scattered and not able to support them, but these men will be waiting for the members to return. They will help their congregations get re-established—the business man to get started in his business again, and the farmer to renew his farming.

4. Establishing new churches. We discovered in the retreat from the North this last winter that there were quite a few pastors and their families who did not go all the way south. Enroute they found congregations who invited them to stop and stay with them. These were congregations who could not afford a pastor ordinarily. They could not raise the equivalent of salaries, but they could offer food and a shelter. The refugee pastors settled in those localities and have been doing fine work for the building up of the Kingdom.

Thus you will see that the relief funds which you have raised are being used in a double way. They are keeping body and soul together and saving lives from starvation. They are also getting refugee pastors busy for the Kingdom to bring a great blessing to the southern part of Korea.

—EDWARD N. ADAMS

LEDERLE LABORATORIES DIVISION
AMERICAN Cyanamid COMPANY
30 ROCKEFELLER PLAZA, NEW YORK 20, N. Y.

Dear Friends of Korea:

No doubt all of you have heard the sad news that reached us here in New York in the words of this cablegram:

"DR. UNDERWOOD DIED PUSAN TUESDAY EVENING FEBRUARY TWENTIETH" (Probably true) and while we grieve the loss of so valuable a Korea missionary, we share Dr. John Smith's thought when he said, "All of us have known for several months that Dr. Underwood's return to Korea involved considerable risk to his health. However, even now we know that he would not have had it otherwise, and that he is satisfied that his death came in his beloved Korea." It is rather singular that Dr. Underwood's death came just one year, to the day, after the death of our beloved Alice Appenzeller.

Some of you know that Dr. Ned Adams, Presbyterian Field Secretary for Korea, one of the missionaries who has stayed in Korea all during the war months, is now in the USA. It was a great joy to have him with us for an all day session of the Korea Committee on Wednesday of this week. It was a thrilling story he told of experiences in Korea, especially his detailed account of the mass evacuation of Korean Christians at the time of the second invasion. The shock and disappointment that came to all when Red China entered the war and UN Forces were suddenly pushed to the south was pathetic. North Koreans joined South Koreans in fleeing from the Communists for Christians and non-Christians, and Koreans on both sides of the 38th parallel said, "We cannot live under Communist rule."

Missionaries immediately began trying to help. At first Korean Christians were taken in mission trucks to the south, but there were so many refugees and the distance so great that this method seemed hopeless. Then Mr. Sauer thought of the possibility of getting the use of some freight cars. Father Carroll and Dr. Shav were able to get six box cars which took seven or eight hundred Christians of all denominations. Later Dr. Shav found that space could be had on boats going from Inchon and 600 were sent on the first boat.

By the middle of December Father Carroll and Dr. Shav had been ordered south and only a few Presbyterian missionaries were in the Seoul area. To avoid criticism lest other denominations should think the Presbyterians were being favored Dr. Adams worked out a plan whereby the Presbyterians considered themselves the "host" and other church groups were the "guests." This created a fine spirit and set a pattern of mutual respect and helpfulness that has continued. Truck loads of Christian evacuees were taken to Inchon, three trips a day for many days. The boat was due to leave on December 24th with 600 refugees. On the Saturday before Dr. Adams met the man who was in charge of their church orphanage in Seoul, and he pleaded with Dr. Adams to help him evacuate this group of 70 or more pitiful little children. Dr. Adams doubted that there would be room to take them on the boat, but decided to make a trial, loaded them on the truck - these 70 waifs, 2 women helpers and quantities of baggage, and went to Inchon. An interview with a Navy Officer gained the permission to load the children, but when they got to the pier, there were such crowds of people trying to push on the boat that it looked impossible. Dr. Adams talked to the officer, then decided to appeal to the crowd. In a loud voice he challenged them to make way for the children and he said, "They opened up like the Red Sea, and when these emaciated thinly clad bundles of humanity with their guardians and baggage had been safely boarded, the sea closed again and the surge of embarkation continued." Dr. Adams added. "The spirit of Christmas was in that Christian care of the little ones, and we missionaries went back to Seoul feeling that we had had the best Christmas ever."

From then until January 2nd there was no more boat space available, but Jim Philipps and Ray Provost kept taking truck load after truck load of refugees to Inchon, with the hope that space could be had. It was through the management of Mr. Scherbacher that the last 1500 were put aboard a boat. The next morning all missionaries were ordered to leave Seoul and the following morning at ten the Reds were in Seoul.

Then it was that the United Command began to give orders that these thousands of refugees must be cleared out of the Taegu-Pusan area--this area must be kept open for military use. The Command was so forceful and urgent the missionaries began to work furiously to expedite a hurried evacuation of Christians to the islands. An organization sponsored by the Korean National Christian Council was set up to handle this problem. To this organization were invited representatives of churches, of provinces and every category possible so that every shade of thought would be represented. You do know that Dr. Namgoon, head man of the KNCC was killed in the time of the first invasion, and it is gratifying to hear of the heroic stand he took when he was on trial for his life. He declared his allegiance first to Christ, and secondly to Americans who had introduced him to Christ - and so saying, he met his death.

Between January 10th and 28th, 70,000 refugees were evacuated to the islands. They went mostly to Chaeju-Do and some to Kuja-Do. These two islands are quite well suited

in that the climate is warm, there are churches where some of the people can be housed and in the case of Kuja-Do, it is near enough for missionaries to visit often and the civil assistance on this island is well organized, friendly and helpful. Dr. Adams said that the Chaeju-Do Group was a bit disappointed at first, but later they wrote of being well situated and of how they have divided themselves into groups and are going out to preach throughout the island. Dr. Adams said, As northern Christians brought life and vigor to the South Korean Church during the years 1945-50, so today evacuees are building up the church on the islands.

In addition to the mass evacuation that Dr. Adams described, there have been some "pocket evacuations" of small groups caught behind the lines. There are dramatic stories of how some of these have been effected. Mrs. Linton accompanied and maneuvered the escape of a group from Chunju, Jim Philipps and Charlie Stokes escorted groups from Teagu. Mr. Sauer says, "Charlie Stokes has added 'Box-car Conductor' to his other achievements" and Charlie writing of accompanying 330 Methodist refugees in 4 box cars, said it took them 60 hours to make the trip from Taegu to Pusan. It was cold and so crowded that only a few sick people were able to lie down during the trip. Charlie said, "The trip had its bright and dark features. The car in which I rode carried almost solely a group of Wonju folk, and we had good fun sharing stories and experiences. Every day there was a brief worship service and many of the long hours seemed shorter as we sang familiar hymns along the way. But our hearts were saddened when the baby of one of the young couples died. Burial took place along the way on a mountain slope with a beautiful view down two valleys. The parents took the loss bravely, but we knew how their hearts ached." This group was sent on directly from Pusan to Chaeju-Do.

How are these people able to live, you ask. Well, Dr. Adams says that the U.N. is offering a dole to those on the islands, but because it is so inadequate the KNCC Emergency Committee on which missionaries are working plans to give some additional rations of food and fuel to about 2800 people. Grain is available in Korea and the U.N. is bringing in some. Mission funds are being used and needed for this.

Beyond this emergency work, Dr. Adams feels that the mission should be doing some long range planning, for he believes it will take close to a year, after the war is over before the church can support its pastors and program. We must train and support the Christian workers, send them out as evangelists. That will pave the way for the unprecedented opportunities that will be ours when we do get back to Korea. Dr. Adams is most hopeful about the future. He says Mr. Sauer has called him a "Perpetual Optimist" and he knows the time will be longer than we wish it were, but he is sure the UN Forces will continue to push forward and victory is certain. Dr. Adams closed his report with a series of "Thank God" saying, "I thank God for the trucks, sometimes I would just go up and put my arms around them and praise God for the work we can do using His gifts- the trucks, and then I thank God for the truck drivers, as well as the fine young missionary men who conducted these trips. One of the Korean truck drivers told of how he had once wanted to go to seminary and become a preacher, but couldn't, but now he knows why God wanted him to be a truck driver for the missions."

Some other matters of interest in the discussions at Korea Committee were: (1) Church World Service report of having sent 106,000 lbs. of clothing and 1,000,000 vitamin tablets to Korea recently and plans to send 112,000 more lbs. of clothing soon; (2) Report that 20,000 Korean hymnals have been printed in America and are ready to be sent to Korea- Dr. Adams is to work on getting shipping for these and for 1,000 sets of large Bible story pictures, a gift to Korea from the American Bible Society; (3) Discussion of the proposed plan for Dr. Hyunghi Lew and Pastor Han to come to America on a Good Will Mission, in the near future. They are official delegates of the Korean National Christian Council, being sent by the Korean Church, and their itinerary of some six weeks is being planned by the Methodist and Presbyterian Mission Boards. They are expected in New York next week.

Dr. Henry Appenzeller arrived in Korea on February 12th. While in Japan, he spent time in conferences with Chaplain Bennett, chief of Chaplains. He and others have written of a proposal for giving mission aid to Korean Christian ministers as non-commissioned chaplains in the Korean army. The Methodist and Presbyterian Boards are agreeing to support 30 such chaplains and hope to employ more.

Chaplain Harold Voelkel, in Pusan, writes of having recently heard ^(Southern Presbyterian) Florence Root tell of her hair-raising experiences escaping the Communists when they took KwangJu. Florence had refused to evacuate with the other missionaries when war began. Korean friends jeopardized their lives to save her. They carried her out of town on a stretcher, covered up as a sick patient. For some days she lay curled up and covered over in a jiggy basket, and was carried to a home in the deep mountain in this frame on a man's back. For a week she lived in a cave, some nights she slept in tall grasses, and at other times was hidden under the roof in a Korean house. She owes her life to the faithfulness of Christian friends.

Dr. Helen Kim writes from Pusan "Our College family down here is about 200--35 households-. We are all busy fighting the Communists with all our might."
Sincerely, - Sadie Maude Moore for Margaret Billingsley, Meth. Board, N.Y.

LETTER FROM LT. HORACE GRANT UNDERWOOD

USNR Staff Com. NAV FE Navy No. 1165
c/o FPO, San Francisco, California
18 March, 1951

Dr. John C. Smith
Presbyterian Board of Foreign Missions
New York, N. Y.

Dear Dr. Smith,

I have just returned from a flying visit to Seoul and I thought you would like to know a little about the city. Actually, it is only a little, as I had a very limited time in the city and had another job to do.

We flew up in a light plane yesterday. Our first and in many ways best look was when we circled over the city several times before landing. There has been some additional damage to the city, but after the wild news reports of "only a pile of rubble," my first impression was very favorable. Driving around town later, I had the same feeling. A few more buildings were damaged and one additional district, the PON CHONG section on the north flanks of South Mountain was almost wiped out. However, there was almost no rubble in the streets and, except for a few places here and there, no new major damage that I could see. I suppose that when people go to look at individual pieces of property they know, they will see much more than I did.

The most amazing and frightening thing was the city's emptiness. Some official estimates have placed the population at about 200,000 (out of a former 1,400,000) but I personally do not believe there were more than about 10,000 or 15,000 at the most. Only young children and old men and women were left, with almost no exceptions. The Communists drafted all men between the ages of 15 and 40 and all the women between the ages of 18 and 35, and took them away with them. The official estimate I mentioned was arrived at by a curious and round-about mathematics of those left, plus those who went in, minus those who ran away, and apparently took no account of all the draftees. It is pitiful to see the normally thronging streets empty of all traffic except two or three little children coasting in a wagon. People no doubt will go streaming back however. The government is going to try to stop them until things are somewhat straightened out, but Seoul is so much the soul of the country that I doubt if they can stop the flood.

I got out to the mission compound and it seemed in very good shape. Like most other places, the houses were stripped of all furniture and furnishings but the houses had not been damaged, so far as I could see. Even the windows were in better shape than in most of the rest of the city. There was nobody in or around the compound, the servants houses or the Yondong Church. Both the church and Chungsin Girl's school seemed to be OK, after a very hasty survey. I could not get out to the Chosen Christian University but, from flying over it, there seemed to be little new damage. There was oneshell hole in the new roof of Stimson Hall and I suppose the inside of the buildings is the same wanton shamble of looters' leavings that it was before, but the buildings seemed all right. Ewha was about the same as last October, as nearly as I could see. I was certainly relieved to see the college in such good shape because I fully expected it to be completely destroyed in the course of the past two weeks, as we shelled and raided across the river. I am going to urge Dr. Paik, and I doubt if it takes much urging, to send a few of the professors there right away to look after the property and to line up needs and requirements.

There was apparently little deliberate damage to churches as such this time. The West Gate Church seemed much as we left it; there again, I do not know exactly how much was done in the way of repairs between the time I left in October and the evacuation in early January, but it seemed to be OK. I did not get in to the YeungNak (Bethany) Church - Dr. Han KyungChik's church, but I saw the steeple standing bravely above the city so I suppose it is not too badly off at worst. The Methodist ChongDong Church seemed to be all right also. I did not get to visit any other compounds or houses, so I cannot answer the many questions you and the other friends of Korea would ask about the city and particular parts of it. I do not want to build up anybody for an awful let down, but in general I would say that there is a much better than even chance that property will be in much the same condition as it was left, always excepting window glass and furnishings. Do not be too optimistic, though, just not pessimistic.

Through you I would like to thank all our friends for their kind remembrance at the time of father's death. How people go through such a time without faith in God and without friends I do not know. Everyone here were most wonderfully kind and helpful, and the funeral service was a tribute to our Christian missions here.

Yours sincerely,
Horace G. Underwood

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions
of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

July 1, 1951

No. 861

TO THE KOREA MISSION

Dear Friends:

This letter is to report the actions which have been taken by the Board during the past year. They have been reported to your Field Secretary, and many of them have been reported to you individually, but they are put in this permanent form for the information and use of all the members of the Mission.

Record also should be made in this Mission Letter of the evacuation of the majority of the Korea missionaries to Japan. When hostilities began, all the members of the Korea Mission, with the exception of Mr. John F. Genso, were attending the Annual Mission meeting at Taechon Beach. After thirty hours of almost continuous travel by truck and jeep, they reached Taegu and, after a brief rest, entrained to Pusan. During the trip, six of the men decided to remain in Korea:

Rev. Edward Adams
Rev. Archibald Campbell
Rev. Francis Kinsler

Rev. Harry J. Hill
Rev. John T. Underwood
Mr. Horace Grant Underwood

On June 28, 1950 the following members of the Korea Mission were evacuated to Fukuoka, Japan:

Mrs. Edward Adams
Rev. and Mrs. George. J. Adams,
4 children

Mr. and Mrs. Nathaniel Bercovitz, Jr.
Miss Anna L. Bergman
Miss Gerda O. Bergman
Dr. and Mrs. John D. Bigger
Mr. and Mrs. Floyd H. Blaine,
1 child

Mrs. Archibald Campbell
Miss Katherine E. Clark
Rev. and Mrs. John Y. Crothers
Miss Minnie C. Davie
Rev. and Mrs. E. Otto DeCamp,
4 children

Miss Jean Delmarter
Mrs. John F. Genso
Miss Marion E. Hartness
Mrs. Lloyd P. Henderson
Mrs. Harry J. Hill

Miss Olga C. Johnson
Mrs. Francis Kinsler,
3 children

Rev. and Mrs. William B. Lyon
Mr. and Mrs. Dexter N. Lutz
Mrs. Frederick S. Miller
Dr. and Mrs. Howard F. Moffett,
2 children

Mr. James M. Phillips
Mr. Raymond Clair Provost, Jr.
Miss Lilian Ross
Rev. and Mrs. Robert F. Rice,
2 children

Miss Marion A. Shaw
Mrs. Horace Grant Underwood,
1 child

Rev. and Mrs. Harold Voelkel,
3 children

Rev. and Mrs. Peter van Lierop,
2 children

Rev. and Mrs. Earle J. Woodberry

Mr. John T. Genso, who was unable to attend the Annual Mission Meeting because of illness, remained in Seoul and was evacuated to Japan by plane on June 26th. He was a guest in the home of Rev. and Mrs. L. Newton Thurber of Kyoto, until Mrs. Genso arrived and they were transferred to Kobe College, where Mr. Genso passed away on July 15, 1950.

APPRECIATION BY METHODIST BOARD OF SERVICES OF DR. JOHN COVENTRY SMITH

"A letter was read from the Division of Foreign Missions of the Board of Missions and Church Extension of The Methodist Church in which Dr. T.T. Brumbaugh, Associate Secretary, quotes the following action of the Executive Committee of the Methodist Board in recognition of Dr. John C. Smith's service to Methodist missionaries in Korea and Japan during the recent evacuation of Korea:

"That the Division of Foreign Mission extend to Dr. John Coventry Smith, Secretary of the Presbyterian Board of Foreign Missions for Korea, Japan, the Philippines and Siam, an expression of appreciation for the outstanding service and helpfulness shown to our missionaries both in Korea in the evacuation at the time of the invasion from the North, and later in his relations with them in Japan."

Bd. Min. 11/21/50

FORMATION OF KOREA EVACUEE ADVISORY COMMITTEE

"50-890 Noting that the Korea missionaries evacuated to Japan had formed the Korea Evacuee Advisory Committee, it was VOTED to recognize the recommendations of this Committee concerning the activities of missionaries of the Korea Mission who are in Japan. It was further noted that the Committee consists at present of:

Rev. John Y. Crothers, Chairman
Rev. E. Otto DeCamp, Secretary
Rev. George J. Adams
Mrs. Frederick S. Miller
Dr. John D. Bigger
Miss Gerda O. Bergman

It is understood that the recommendations of this Committee concerning assignments for work with the Japanese Church are subject to the approval of the Council of Cooperation in Japan, and that recommendations for work with Koreans in Japan are to be made in cooperation with the officers of the Synod of the Korean Church in Japan." Bd. Ac. 8/9/50

PERSONAL LOSSES

"50-977 Note was taken of the personal losses of household goods and personal equipment sustained by Korea missionaries in connection with the political disturbance in Korea and the removal of families either to another mission field of East Asia or to the United States, with the necessity of refurnishing a household. In accordance with Board action #46-805, providing compensation for personal losses after World War II, and Board action #50-469, providing similar compensation for the losses of China missionaries since January 1, 1946, and in order to assist in connection with the financial losses involved now in Korea, it was VOTED to grant compensation to Korea missionaries who have sustained such personal losses after June 25, 1950, as follows:

1. The Board will grant in full losses of single missionaries to the amount of \$500. and of married couples to \$1,000, plus \$100 per child on the field at the time the losses were sustained, up to a total of \$300 for the children in any one family.
2. Of the balance of losses, the Board will grant 50% up to a total grant by the Board of \$1,000 for a single missionary and \$2,000 for a married couple, plus \$100 per child living on the field, up to a total of \$300 for the children in any one family.

In order to assist missionaries who have been evacuated from Korea and who must make temporary arrangements before their return to Korea, the Board is ready to make an advance up to \$400 for a single missionary and \$750 for a married couple based upon an inventory of estimated losses submitted. As missionaries return to the field and ascertain the facts as to their personal losses, a full list of actually ascertained losses shall be submitted to the Korea Executive Committee for review and transmission to the Board before a grant can be made by the Board covering the full and final adjusted compensation.

In order to provide for this compensation, it was further VOTED to set aside from Restoration Funds the sum of \$50,000 to cover grants for compensation for personal losses after June 25, 1950 due to the political disturbance in Korea." Bd. Ac. 9/19/50

TRAVEL AND RE-OUTFIT ALLOWANCE FOR KOREA MISSIONARIES IN JAPAN

"50-892 In connection with the temporary transfer of Korea missionaries to Japan due to the emergency situation in Korea, it was VOTED that travel expense to the place of assignment will be assumed by the Board. It is understood that a re-outfit allowance amounting to half the regular outfit allowance as provided in the Manual will be granted to each of the transferred missionaries. Any work funds needed for the field service of the missionaries temporarily transferred shall be cleared with the Executive Committee of the Korea Mission through direct correspondence." Bd. Ac. 8/9/50

SALARY FOR KOREA MISSIONARIES IN JAPAN

"50-891 At the request of the Korea Evacuee Advisory Committee, it was VOTED to approve, effective August 1, 1950, for the Korea missionaries continuing in Japan, a salary equivalent to that of the Presbyterian missionaries connected with the United Church of Christ in Japan, namely \$150. per person per month." Bd. Ac. 8/9/50

APPOINTMENT OF MISSION TREASURER

Mr. Floyd H. Blaine, Jr.

"50-888 At the request of the Executive Committee of the Korea Mission, it was VOTED to appoint Mr. Floyd H. Blaine, Jr. treasurer of the Korea Mission." Bd. Ac. 8/9/50

Rev. Edward Adams

"50-889 At the request of the Executive Committee of the Korea Mission, it was VOTED to appoint Rev. Edward Adams as acting treasurer of the Korea Mission in Korea." Bd. Ac. 8/9/50

Mr. James M. Phillips

"51-275 The Board VOTED to appoint Mr. James M. Phillips as Acting Treasurer of the Korea Mission in Korea, to replace the appointment, under Board action \$50-889, of the Rev. Edward Adams." Bd. Ac. 3/13/51

Miss Marion A. Shaw

"51-106 Upon the recommendation of the Korea Evacuee Advisory Committee, the Board VOTED to appoint Miss Marion A. Shaw the treasurer of the Korea Mission from February 14, 1951." Bd. Ac. 2/2/51

Power of Attorney to Mr. James M. Phillips

"51-353 . The Acting Treasurer of Korea, Mr. James M. Phillips, has requested that a checking account be opened in New York, for the payment of bills in the United States, as checks drawn on the Bank of Korea were refused for collection by an American bank.

In order to be in a position to open a checking account in the Corn Exchange Bank Trust Company in the name of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. - Korean Presbyterian Mission Account, the Committee adopted the following resolution:

RESOLVED: That funds of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. - Korean Presbyterian Mission Account be deposited in the Corn Exchange Bank Trust Company, Fifth Avenue and 20th Street, New York to be withdrawn by check, draft, note or acceptance of the corporation, signed by D.M. Pattison, Treasurer, Annie Mary Allen, Assistant Treasurer, Edward Adams, Field Secretary and James M. Phillips, Acting Mission Treasurer, who are hereby authorized to make, negotiate, endorse and assign in the corporate name all checks, drafts, notes, acceptances and other negotiable paper, and also all other papers or documents whether in negotiable form or not including letters of credit, warehouse receipts and trust receipts, also to pledge as collateral for loans any securities belonging to the corporation; and all checks, drafts, notes, acceptances and other paper whether in negotiable form or not including letters of credit and warehouse receipts and trust receipts so signed shall be paid by said trust company, and charged to the corporation's account, whether payable to the individual order of said officer or officers so signing, or otherwise hereby ratifying and approving all that said trust company may do or cause to be done by virtue thereof." Bd. Ac. 3/13/51

Power of Attorney to Miss Marion A Shaw

"51-344 At a regular meeting of the Board held January 31 through February 2, 1951, the following action was taken:

'Upon recommendation of the Korea Evacuee Advisory Committee, the Board VOTED to appoint Miss Marion A. Shaw, the Treasurer of the Korea Mission from February 14, 1951.'

In accordance with this action it is necessary to issue a fiscal Power of Attorney to Marion Alice Shaw, in order that she may carry on her duties as Treasurer of the Korea Mission.

The Committee, therefore, adopted the following resolution:

RESOLVED: That Daniel M. Pattison, Treasurer, or Annie Mary Allen, Assistant Treasurer, be and any one of them hereby is authorized, for and in the name of the Board, to execute, acknowledge and deliver a special Power of Attorney to the said Marion Alice Shaw, for the purpose of acting as fiscal agent for the Board in Korea, and whenever necessary in Japan, or any other geographical or political area outside of Korea, where there is temporarily located as a group the majority of the Korea Mission." Bd. Ac. 3/13/51

LEAVE OF ABSENCES

Dr. and Mrs. Howard F. Moffett

"50-1089 It was VOTED to grant Dr. and Mrs. Howard F. Moffett of the Korea Mission a leave of absence beginning July 25, 1950, in order that Dr. Moffett may undertake a special service for the United States Government. It is understood that Dr. and Mrs. Moffett are to remain active missionaries of the Board assigned to Korea but without salary or allowances until further action, except that the Board will continue to carry its share of pension payments and the expenses of language study for Mrs. Moffett." Bd. Ac. 10/11/50

Rev. and Mrs. Harold Voelkel

"50-1088 It was VOTED to grant the Rev. and Mrs. Harold Voelkel of the Korea Mission a leave of absence beginning September 7, 1950, in order that Mr. Voelkel may undertake a special service for the United States Government. It is understood that Mr. and Mrs. Voelkel are to remain active missionaries of the Board assigned to Korea but without salary or allowances until further action, except that the Board will continue to carry its share of pension payments." Bd. Ac. 10/11/50

Rev. and Mrs. Earle J. Woodberry

"51-574 The Board VOTED to grant the Rev. and Mrs. Earle J. Woodberry of the Korea Mission a leave of absence beginning March 23, 1951, in order that Mr. Woodberry may undertake a special service for the United States Government as Civilian Chaplain to Chinese prisoners of war. It is understood that Mr. and Mrs. Woodberry are to remain active missionaries of the Board assigned to Korea but without salary or allowances until further action, except that the Board will continue to carry its share of pension payments and the expenses of language study for Mrs. Woodberry." Bd. Ac. 5/15/51

Mr. and Mrs. Horace Grant Underwood

"50-1091 It was VOTED to grant Mr. and Mrs. Horace Grant Underwood of the Korea Mission a leave of absence beginning August 13, 1950, in order that Mr. Underwood may undertake a special service for the United States Government. It is understood that Mr. and Mrs. Underwood are to remain active missionaries of the Board assigned to Korea but without salary or allowances until further action, except that the Board will continue to carry its share of pension payments and the expenses of language study for Mrs. Underwood." Bd. Ac. 10/11/50

Dr. Horace H. Underwood

"50-1090 It was VOTED to grant Dr. Horace H. Underwood of the Korea Mission a leave of absence beginning September 13, 1950, in order that he may undertake a special service for the United States Government. It is understood that Dr. Underwood is to remain an active missionary of the Board assigned to Korea but without salary or allowance until further action, except that the Board will continue to carry its share of pension payments." Bd. Ac. 10/11/50

"50-1391 Inasmuch as Dr. Horace H. Underwood of the Korea Mission terminated his services with the United States Government as of December 5, 1950, it was VOTED to place Dr. Underwood on field salary and all allowances beginning December 6, 1950." Bd. Ac. 12/14/50

"51-203 Record was made of the Memorial Service for Dr. Horace H. Underwood to be held in the Lafayette Avenue Presbyterian Church, Brooklyn, N.Y., on the evening of March 15, and the following persons were designated as the Board's official representatives.

Mrs. E. L. Cleaveland
Dr. Charles T. Leber

Miss Ruth Elliott
Dr. John C. Smith."

Bd. Ac. 3/13/51

Mr. and Mrs. Ira H. Holland

"50-1087 It was VOTED to grant Mr. and Mrs. Ira H. Holland of the Shantung Mission, temporarily transferred to Korea, a one-year leave of absence without salary and allowances, including pension payments, from September 7, 1950, the date of their return to this country, and in lieu of furlough to grant them the equivalent of two months' furlough salary in the United States, with the understanding that this is on the basis of an agreement entered into with the Y.M.C.A. with which Mr. Holland temporarily served in Korea." Bd. Ac. 10/11/50

RESIGNATIONS

Mr. and Mrs. Floyd H. Blaine, Jr.

"51-57 The Board VOTED to accept the resignation, for personal reasons, of Mr. and Mrs. Floyd H. Blaine, Jr., of the Korea Mission as of February 14, 1951, it being understood that financial adjustments will be made in consultation with the Treasury Department. The Board would express to Mr. and Mrs. Blaine its appreciation for the service rendered in the Korea Mission and its best wishes as they enter service outside the Board." Bd. Ac. 2/2/51

Mr. and Mrs. Nathaniel Bercovitz, Jr.

"50-1049 The Board VOTED to approve the return to the United States of Mr. and Mrs. Nathaniel Bercovitz, Jr. of the Korea Mission and, upon their return, to confer with them concerning their financial arrangements with the Board and their future service." Bd. Ac. 9/19/50

"51-56 The Board VOTED to accept the resignation, for personal reasons, of Mr. and Mrs. Nathaniel Bercovitz, Jr., of the Korea Mission, as of December 12, 1950, three months after their return to the United States, it being understood that financial adjustments will be made in consultation with the Treasury Department. The Board expressed its best wishes to Mr. and Mrs. Bercovitz as they undertake work here in this country. Bd. Ac. 2/2/51

RETIREMENTS

Dr. and Mrs. John D. Bigger

"51-277 Upon the request of the Korea Evacuee Advisory Committee, the Board VOTED to approve the return to the United States of Dr. and Mrs. John D. Bigger of the Korea Mission on January 4, 1951, and to grant them a furlough with salary and all allowances until their retirement on May 7, 1951. Bd. Ac. 3/13/51

"51-528 The Board noted that Dr. John D. Bigger of the Korea Mission reached the retiring age of 70 on May 7, 1951, and in view of the 39 years and 9 months' service of Dr. Bigger and 38 years and 8 months' service of Mrs. Bigger, the Board VOTED to grant to Dr. and Mrs. Bigger the designation 'Honorary Retired'. It was further noted that Dr. and Mrs. Bigger are entitled to a pension of \$1,750.71 annually, computed as follows:

Board of Pension - Service	\$ 745.76
" " " - Sustentation (which began May 7, 1946)	175.00
Foreign Board Supplement	829.95
	<u>\$ 1,750.71</u>

In accordance with Board action #48-653, Dr. and Mrs. Bigger are entitled to a high-cost-of-living grant of \$49.29, thus making their total annual pension \$1,800.

The Board expressed its grateful appreciation for the effective service rendered by Dr. and Mrs. Bigger during their years in Korea and wishes for them many more years of satisfying life and service in this country." Bd. Ac. 5/15/51

Mrs. John F. Genso

"50-893 It was VOTED to authorize the return to the United States of Mrs. John F. Genso of the Korea Mission, following the death of her husband on July 15, 1950 after evacuation to Japan." Bd. Ac. 8/9/50

"50-1046 Pursuant to Board Action #50-893 authorizing the return to the United States of Mrs. John F. Genso of the Korea Mission following the death of her husband, and in view of her service on the field for three years and four months before her husband's death, the Board VOTED to grant Mrs. Genso a five month furlough, with salary and all allowances, until December 31, 1950, at which time she will retire at age 68." Bd. Ac. 9/19/50

"51-53 Pursuant to Board action #50-1046 noting that Mrs. John F. Genso of the Korea Mission will retire at age 68 on December 31, 1950, and in view of her more than 42 years of service, the Board VOTED to grant Mrs. Genso the designation 'Honorably Retired.' It was further noted that Mrs. Genso is entitled to a pension of \$1,047.50, computed as follows:

Board of Pensions - Service Pension Plan, Widow's Pension	\$ 352.61
Board of Pension - Sustentation, Widow's Paid-up Pension	73.20
Foreign Board supplement	621.69
	<u>\$ 1,047.50</u>

The Board expresses its grateful appreciation for the effective service rendered by Mrs. Genso during her years in Korea and wishes for her many more years of satisfying life and service in this country." Bd. Ac. 2/2/51

Miss Margo L. Lewis

"51-52 The Board noted that Miss Margo L. Lewis of the Korea Mission reached the retiring age of 65 on December 31, 1950, and, in view of her 40 years of service, the Board VOTED to grant her the designation 'Honorably Retired.' It was further noted that Miss Lewis is entitled to a pension of \$1,002.36 computed as follows:

Board of Pensions - Service	\$ 600.00
Foreign Board supplement	402.36
	<u>\$ 1,002.36</u>

The Board expresses to Miss Lewis its deep appreciation of the many years of devoted service in Korea and later in the Venezuela Mission. The Board would wish for her many years of satisfying life and service in this country."

Bd. Ac. 2/2/51

Miss Ranier J. McKenzie

"51-529 In view of medical opinion that Miss Ranier J. McKenzie of the Korea Mission will not be able to resume active field service, the Board regretfully VOTED to retire her on disability pension effective April 1, 1951, and on the basis of 30 years as a missionary of the Board to award her the designation 'Honorably Retired.' In addition to the disability pension granted to her by the Board of Pensions amounting to \$600. annually, the Board further VOTED to grant to Miss McKenzie \$215.85 annually, thus making a total of \$815.85 which she will receive.

The Board would express its gratitude for the many years of faithful service rendered by Miss McKenzie and its deep interest in her that she may regain in large measure her health and strength in these days of retirement."

Bd. Ac. 5/15/51

RECORD OF DEATH OF MRS. HORACE N. ALLEN

"50-617 The Board made record of the death at the age of 89 of Mrs. Horace N. Allen, resigned from the Korea Mission, which occurred at Toledo, Ohio, on June 3, 1948, after a lingering illness. Mrs. Allen was the wife of Dr. Horace N. Allen, first appointee of the Board to Korea, where she served with her husband from October 26, 1884, to July 9, 1890. Dr. Allen was an able pioneer missionary who secured the confidence of the rulers of Korea and of his own government. At one time he represented the Korea Government in the United States. Mrs. Allen was active in the support of her husband's work. Her cheerfulness, her courage, and her capacity for the enjoyment of life in its daily happenings contributed much to her husband's missionary career. Mrs. Allen is survived by two sons, Mr. Horace E. Allen of Toledo, Ohio, and Mr. Maurice Allen of Los Angeles, California. The Board would express to them its very great appreciation for the contribution of their parents in the work of the Church in Korea and its sympathy in this loss of an aged mother."

Bd. Ac. 6/20/50

KOREA MISSIONARIES TO PARTICIPATE IN STUDY FELLOWSHIP

"50-1392 Pursuant to Board action #50-952 appointing missionaries to participate in a Study Fellowship of Christianity and Communism, it was VOTED that the Korea Mission be represented by Miss Marion Hartness." Bd. Ac. 12/14/50

"51-104 Pursuant to Board action #50-952 appointing missionaries to participate in a Study Fellowship of Christianity and Communism, the Board VOTED that the Rev. E. Otto DeCamp of the Korea Mission be invited to participate."

Bd. Ac. 2/2/51

FURLOUGH AND FURLOUGH EXTENSIONS

Rev. and Mrs. E. Otto DeCamp

"51-105 At the request of the Korea Evacuee Advisory Committee, and in order that the Rev. E. Otto DeCamp of the Korea Mission may participate in the Study Fellowship, the Board VOTED to grant Mr. and Mrs. DeCamp a six months' furlough with salary and all allowances, from February 1, 1951, after two years and four months on the field." Bd. Ac. 2/2/51

Miss Marion E. Hartness

"50-894 Upon the recommendation of the Korea Evacuee Advisory Committee and of two doctors in Japan, it was VOTED to authorize the return to the United States on August 1, 1950 of Miss Marion E. Hartness of the Korea Mission, and to grant her a regular twelve-months furlough after approximately two and a half years on the field." Bd. Ac. 8/9/50

Miss Edna M. Lawrence

"50-1393 At the request of Miss Edna M. Lawrence of the Korea Mission, and because she has accepted a temporary assignment at the Huntington Memorial Hospital, Pasadena, California, it was VOTED to extend the furlough of Miss Lawrence without salary and allowances, but with the Board paying its share of pension payments from December 18, 1950, for a period of six months or until further action." Bd. Ac. 12/14/50

"51-754 Pursuant to Board action #50-1393 extending the furlough of Miss Edna M. Lawrence of the Korea Mission without salary and allowances because of her temporary employment, and in view of the fact that Miss Lawrence is making preparations to return to Korea as soon as the authorities permit women medical personnel to enter, the Board VOTED to reinstate her furlough salary with all allowances as of June 1, 1951." Bd. Ac. 6/19/51

Miss Lilian Ross

"51-434 At the request of the Korea Evacuee Advisory Committee, it was VOTED to grant Miss Lilian Ross of the Korea Mission a three months' leave of absence, with field salary and all allowances except travel, beginning March 29, 1951." Bd. Ac. 4/12/51

"51-751 At the request of the Korea Executive Committee (KBA 51-5), and for the sake of convenience in arranging the furloughs of the Korea Mission, the Board VOTED to cancel Board action #51-434 granting Miss Lilian Ross a three months' leave of absence and to grant her a six months' furlough, with salary and all allowances, including travel, beginning March 29, 1951, after two and one-half years on the field." Bd. Ac. 6/19/51

Rev. & Mrs. Edward Adams

"51-752 At the request of the Korea Executive Committee (KBA 51-12), the Board VOTED to grant the Rev. and Mrs. Edward Adams a regular furlough, with salary and all allowances, beginning July 1, 1951, after four years and nine months on the field for Mr. Adams and four years and three months for Mrs. Adams." Bd. Ac. 6/19/51

Dr. Archibald G. Fletcher

"50-862 In view of the need for extra help in the Medical Department during the Fall for the purpose of examining the clerical force and to relieve Dr. Clothier to devote himself more fully to his preparation for taking the New York State License examinations in October, it was VOTED to authorize the Medical Department to engage the services of Dr. A.G. Fletcher, Sr., on furlough from Korea, for such time as seems necessary until December 31, 1950. This will include the usual honorarium for furloughed missionaries assuming such special assignments of work in the Board offices." Bd. Ac. 8/2/50

"50-1326 To provide for immediate and urgent need for additional assistance in the Displaced Persons office, it was VOTED to assign Dr. A.G. Fletcher of Korea to this office, beginning December 15, 1950, for a period of three months, with the understanding that the Board will continue to pay salary and other regular allowances, and that the Displaced Persons Committee will be responsible for any expenses and supplement agreed upon by that office and Dr. Fletcher. It is understood that if Dr. Fletcher is able to return to Korea within this period, he will be released from this service." Bd. Ac. 12/14/50

Rev. Harold H. Henderson

"50-618 Pursuant to Board action #50-431, the Board VOTED to extend the services of the Rev. Harold H. Henderson of the Korea Mission as Executive Secretary of the Displaced Persons Committee for four months through December 31, 1950, with furlough salary and all allowances." Bd. Ac. 6/20/50

"51-103 In view of the marriage of the Rev. Harold H. Henderson of the Korea Mission, and pending clarification of the status of Mrs. Henderson in relation to the Board, the Board VOTED that in connection with Board action #50-618 Mr. Henderson should receive the furlough salary of a single missionary and all allowances from the date of his marriage on September 23, 1950, and further VOTED that his service in connection with the Dispaaced Persons Committee be extended under these conditions for six months until June 30, 1951."

Bd. Ac. 2/2/51

"51-438 Pursuant to Board action #51-103 placing Rev. Harold H. Henderson of the Korea Mission on the salary of a single missionary from September 23, 1950, it was VOTED to place Mr. Henderson on furlough salary of a married couple with all allowances from March 6, 1951. (Passed by circular vote March 20, 1951)."

Bd. Ac. 4/12/51

TERM OF SERVICE OF MR. RAYMOND C. PROVOST, JR.

"50-1047 At the request of the Korea Evacuee Advisory Committee, the Board VOTED to terminate the special term appointment of Mr. Raymond C. Provost, Jr. of the Korea Mission as of January 1, 1951, making it possible for him to enter the second semester at Princeton Seminary. It is understood that this antedates the termination of his contract by eight months, but because of unusual conditions the Board will assume responsibility for his return travel, thus making it an exception to the provisions of the Manual." Bd. Ac. 9/19/50

"51-102 In view of the continued service of Mr. Raymond C. Provost, Jr., in the Korea Mission, the Board VOTED to cancel Board action #50-1047 which shortened his term of service." Bd. Ac. 2/2/51

EXTENSION OF TERM OF SERVICE OF REV. AND MRS. JOHN Y. CROTHERS

"51-278 At the request of the Korea Evacuee Advisory Committee and of the Field Secretary for Korea, and because of the necessity of his services in Japan, the Board VOTED to authorize the extension of service of Rev. and Mrs. John Y. Crothers of the Korea Mission from February 1, 1951, the date of Mr. Crothers' 70th birthday, to December 31, 1951, on which date Mr. and Mrs. Crothers will retire." Bd. Ac. 3/13/51

EXTENSION OF TERM OF SERVICE OF MRS. FREDERICK S. MILLER

"51-435 At the request of the Korea Evacuee Advisory Committee, and because of the need for her services both at Baiko Jo Gakuin and in the Korean Church at Shimonoseki, Japan, it was VOTED to extend the term of service of Mrs. Frederick S. Miller of the Korea Mission from May 26, 1951, the date of her 65 birthday, to December 31, 1951, on which date Mrs. Miller will retire. Bd. Ac. 4/12/51

SPONSORSHIP OF MISS GRACE UNDERWOOD AS AFFILIATED MISSIONARY

"50-1092 In order that Miss Grace Underwood, daughter of Dr. Horace H. Underwood of the Korea Mission, may enter Japan, where she has been invited to teach, it was VOTED to sponsor her as an affiliated missionary of the Board. It was understood that the Board will incur no financial obligation in this matter."

Bd. Ac. 10/11/50

COMPLETION OF SERVICE AT WOODSTOCK SCHOOL OF MISS DOROTHY L. SOWERS

"51-426 It was VOTED to approve the recommendation of the Punjab Mission and the India Council that Miss Dorothy L. Sowers be permitted to proceed on furlough in December 1951 after the completion of five academic years in Woodstock School. (I.C. 51-16)" Bd. Ac. 4/12/51

INVITATION FOR KOREA MISSIONARY TO VISIT IRAN

"50-1008 The Board made record, with approval, of the request of the Iran Mission that a missionary from Korea spend from six months to a year in Iran to 'give to the Church and the Mission of Iran a new vision of the possibilities of lay participation in church work and lay the foundation for an adequate local support of present and future full-time leaders'. The Board believes that much may be gained through exchanges of either missionaries or nationals, and through the sharing of experience in the different countries. Even when allowance is made for the fact that differing fundamental conditions make it difficult to transplant techniques and programs from one country to the other, much benefit might still be derived from such exchanges. The Board, therefore, approved the general plan proposed by the Iran Mission and will provide funds for transportation and other expenses if a suitable person is found to do the task. (I.M. 50-107)" Bd. Ac. 9/19/50

PLAN FOR APPOINTMENT OF NEW MISSIONARIES TO KOREA

"51-519 The Board VOTED to approve that a 'pilot group' of carefully selected candidates be appointed and assigned to Korea, keeping in mind the need for missionaries with special skills, and that these reinforcements have language study for one year, with the understanding that if at the end of that time Korea still is not open, they will be given a second year of language study with possibly some additional training on the Christian approach to Communism. It was further recommended that an attempt be made to get other Boards to join in this project so that a group of new missionaries representing several denominations may have this period of training and orientation together."

Bd. Ac. 5/15/51

NEW MISSIONARIES

Rev. William Albert Grubb

"51-38 The Board VOTED to appoint Mr. William Albert Grubb as an Appointee in Waiting, it being understood that those being considered for assignment in Korea will be appointed, for the time being, in the above category."

Bd. Ac. 2/2/51

"51-512 At the request of the secretary for Korea and in view of the current recommendation regarding the appointments for Korea, the Board VOTED to change the status of Mr. William Albert Grubb from that of an Appointee in Waiting to that of an appointee within the 1951 Reinforcements, with assignment to Korea."

Bd. Ac. 5/15/51

"51-748 In view of the fact that Mr. William A. Grubb (Korea) will be giving his services in various summer conferences across the country during the summer months prior to taking up language study in New Haven, the Board VOTED to place Mr. Grubb on salary with all allowances, including pension, as of June 20, 1951." Bd. Ac. 6/19/51

"51-862 In view of the fact that Mr. William A. Grubb (Korea) will be attending summer conferences for the Board during July and August and will have no income during that period before he begins language study in the fall, it was VOTED to amend Bd. Ac. 51-748 and to place Mr. Grubb on salary with all allowances, including pension, as of July 15, 1951." Bd. Ac. 6/27/51

Education: University of Washington March-Sept. 1943 Pre-meteorology
University of California 1943-44 Meteorology (Air Corps)
University of California 1947 A.B.
Princeton Theological Seminary 1950 B.D.
Princeton Theological Seminary 1951 M.Th.

Experience: 1943-45 Pvt. to 2nd Lt. in Army Air Corps.
1947-50 Member and leader of gospel teams, Princeton Seminary
Summer 1948 and 1949 Assistant Pastor, Presbyterian Church, Santa
Maria, California

Mr. and Mrs. Thomas Isaac Harnish

"51-493 The Board VOTED to appoint Mr. Thomas Isaac Harnish and Mrs. Jane Dale Harnish within the 1951 Reinforcements and to assign them to the Korea Mission." Bd. Ac. 5/15/51

"51-749 In view of the fact that Mr. Thomas I. Harnish (Korea) has sold his business in order to work in the Treasurer's Office in preparation for his work on the field, and to attend the Outgoing Missionary Conference, the Board VOTED to place Mr. and Mrs. Thomas I. Harnish on salary with all allowances, including pension, as of May 18, 1951." Bd. Ac. 6/19/51

Mr. Harnish

Education: University of Tennessee 1943
Army Flying Service School 1943-44 2nd Lt.
Pennsylvania State College, School of Commerce and Finance 1950-51

Experience: 1941-42 Bethlehem Steel Co., Fore River, Mass.
1942-46 United States Army - Air Force
1947-51 Owner and manager of Dry Cleaning Plant, Montrose, Pa.

Mrs. Harnish

Education: Syracuse University 1942-43 Business Administration

Experience: 1943-44 Bookkeeping Department, First and Farmers National Bank and Trust Co., Montrose, Pa.

Rev. and Mrs. Stanton Rodger Wilson

"51-494 The Board VOTED to appoint the Rev. Stanton Rodger Wilson and Mrs. Marion Stout Wilson within the 1951 Reinforcements and to assign them to the Korea Mission." Bd. Ac. 5/15/51

Mr. Wilson

Education: Cornell University 1943 A.B., Major: History
Cornell University 1943 ASTP - ROTC Engineering
Cornell University's Rural Church School Summer 1948
Princeton Theological Seminary 1949 BD

Experience: 1944-46 United States Army - First Lieutenant, Battalion Adjutant,
Battery Executive Officer in F.A. - overseas service
1949-51 Pastor, First Presbyterian Church, New Gretna, N.J.

Mrs. Wilson

Education: Maryville College 1944 B.A., Major: Sociology
Princeton Theological Seminary 1947 M.R.E.

Experience: 1942 Wholesale Department, Waterman's Pen Company, New York
1943 Clerk, War Forwarding Corporation, New York, N.Y.
1944 Experimental laboratory technician, Horni Signal Mfg., N.Y.
1945 Secretary, U.S. Steel Export Company, New York
1946 Housemother, Preventorium, Farmingdale, N.J.
1947-49 Director Religious Education, First Presbyterian Church,
Carthage, Mo.

UNUSED BALANCES IN FIELD WORK BUDGET FOR 1950 CARRIED FORWARD TO 1951

"50-1394 Because of the present emergency in Korea, it was VOTED that any unused balance of the Korea Field Work Budget for 1950 be carried forward for use in 1951." Bd. Ac. 12/14/50

GRANT OF \$2,000. FOR BIBLE INSTITUTE IN SEOUL

"50-623 \$2,000. was granted for a Bible Institute in Seoul, Korea Mission, from Robert T. Johnson, Pittsburgh, Pennsylvania (Annuity Agreement). (Outside the budget)." Bd. Ac. 6/20/50

GRANT OF \$2,000 FOR TEACHERS INSTITUTE IN SEOUL

"50-622 \$2,000. was granted for a special fund for evangelism and Christian emphasis in schools to be used for Teachers Institute, Seoul, Korea, from Robert T. Johnson, Pittsburgh, Pennsylvania, (Annuity Agreement). (Outside the budget)." Bd. Ac. 6/20/50

GRANT OF 120,000 YEN IN 1940 TO TAEGU HOSPITAL MADE AVAILABLE AT \$28,200

"50-625 Pursuant to Board action #40-443 granting a sum not to exceed 120,000 yen from the Fire and Marine Insurance Fund of the Board to rebuild a unit of the Taegu Hospital, the Board VOTED, in view of the great fluctuation in the value of the Korean currency, to make this sum available at approximately its dollar value at the time of the fire, namely \$28,200." Bd. Ac. 6/20/50

APPROPRIATION OF \$400 UNDER MEDICAL EMPHASIS TO TAEGU STATION

"50-621 \$400. was appropriated for apparatus, (Medical Emphasis), Taegu Station, Korea Mission, from Miss Warrenita W. Leech, Colwyn, Pennsylvania. (1950 Property List)" Bd. Ac. 6/20/50

APPROPRIATIONS OF \$11,002.06 AND \$100. UNDER MEDICAL EMPHASIS TO SEVERANCE HOSPITAL

"50-1476 \$11,002.06 was appropriated for Severance Hospital, Seoul, Korea Mission, (Medical Emphasis), according to the list in the Treasurer's office. (1950 Property List)" Bd. Ac. 12/31/50

"50-1397 \$100. was appropriated for Severance Hospital, Seoul, Korea, (Medical Emphasis) from the Rev. and Mrs. John Shell, York, Nebraska. (1950 Property List)" Bd. Ac. 12/14/50

GRANTS OF \$738.41 AND \$332.56 TO SEVERANCE HOSPITAL

"51-577 \$738.41 was granted for Severance Hospital, Seoul, Korea, (Receipts from Foundations), from:

Dearborn, Michigan, Presbyterian Church	13.00
Evergreen Village Presbyterian Church, Detroit, Mich.	\$ 25.44
Trinity Presbyterian Church, Detroit, Mich.	27.00
Milford, Michigan, Presbyterian Church	13.01
Woodward Ave. Presbyterian Church, Detroit, Mich.	370.88
Monroe, Michigan, Presbyterian Church	89.20
Central Presbyterian Church, Detroit, Mich.	34.50
White Lake Presbyterian Church, Davisburg, Mich.	25.00
Scovel Presbyterian Church, Detroit, Mich.	7.00
Howell, Michigan, Presbyterian Church	133.38."

Bd. Ac. 5/15/51

"51-747 \$332.56 was granted for Severance Hospital, Seoul, Korea (Receipts from Foundations), from

Plymouth Presbyterian Church, Detroit, Michigan	\$ 241.96
Center Line, Michigan, Presbyterian Church	75.00
Erin Presbyterian Church, Roseville, Michigan	15.60."

Bd. Ac. 6/19/51

APPROPRIATION OF \$.18 TO ARTHUR T. PIERSON MEMORIAL BIBLE SCHOOL

"50-904 \$.18 was appropriated for Arthur T. Pierson Memorial Bible School, Seoul, Korea, interest at 4% on \$8.60 from June 20, 1950 to December 31, 1950, from Arthur T. Pierson Memorial Fund held among funds held for others.

Balance of fund as of December 31, 1949	\$ 9,991.40
New amount received	8.60
Total of fund	\$ 10,000.00"

Bd. Ac. 8/9/50

RESTORATION FUND GRANT OF \$11,800. FOR REST CAMP AT TAECHON BEACH

"51-107 Pursuant to Board action #48-1352 authorizing the Korea Mission to purchase a rest camp, the Board VOTED to grant from Restoration Funds, Rehabilitation of Plant and Equipment, within the amount allocated to Korea, the sum of \$11,800. as the Presbyterian share in the purchase and establishment of a rest camp for missionaries at Taechon Beach, Korea." Bd. Ac. 2/2/51

RESTORATION FUND GRANT OF \$7,500 TO PURCHASE THREE NEW JEEPS

"51-276 At the request of the Field Secretary for Korea, the Board VOTED to grant from Restoration Funds, Rehabilitation of Plant and Equipment, within the total allocated to Korea, the sum of \$7,500. for three new jeeps." Bd. Ac. 3/13/51

RESTORATION FUND GRANT OF \$1,900. FOR REPRINTING HYMNALS

"50-1389 At the request of the Korea Committee of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A., it was VOTED to grant from Restoration Funds, Rehabilitation of Christian Communities, within the total allocated to Korea, the sum of \$1,900. as the Presbyterian Board's share of a special fund for the reprinting of hymnals for Korea." Bd. Ac. 12/14/50

RESTORATION FUND GRANTS - DESIGNATED GIFTS

"50-619 The following designated Restoration Fund gifts thus far received applying to the Restoration Program for Korea, and not yet granted, are here-with granted. It is understood that, as allocation of any of these funds is made, the Korea Restoration Committee will indicate that such expenditure is being made against the appropriate designated gift, with the understanding that allocations already made will be taken into consideration:

REHABILITATION OF PLANT AND EQUIPMENT

- (1) \$ 5.00 Andong Bible Institute
Gift of Presbyterian Church, Falls Church, Virginia
- (2) 50.00 Bells for Korea
Gift of Mr. J. Clinton Rundles, Dunedin, Florida
Bell to be known as 'Mrs. Rundles' Liberty Bell'
- (3) 2,500.00 Residence for Rev. John Y. Crothers, Andong
Gift of Third Presbyterian Church, Chester, Pa."
Bd. Ac. 6/20/50

Andong Bible Institute

"50-1396 \$129.50 was granted for Andong Bible Institute, Andong, Korea, (Rehabilitation of Plant and Equipment, Restoration Fund) from Presbyterian Church, Falls Church, Virginia, (Received through Restoration Fund)"
Bd. Ac. 12/14/50

"51-578 \$10. was granted for Andong Bible Institute, Rehabilitation of Plant and Equipment, Korea Mission, from Presbyterian Church, Falls Church, Va. (Received through Restoration Fund) - Memorial for Christiana Clarke"
Bd. Ac. 5/15/51

Church of Pastor Han in Seoul

"50-1395 \$1,000. was granted for the Church of Pastor Han, Seoul, Korea (Rehabilitation of Plant and Equipment, Restoration Fund), from Oliver Presbyterian Church, Minneapolis, Minn. (Received through the Restoration Fund)"
Bd. Ac. 12/14/50

Amendment of Amount Designated to Radio Station

"50-616 Pursuant to Board action #50-167 making record of the change in designation of Restoration Funds from the Narberth Presbyterian Church, Narberth, Pennsylvania, from the hospital at Ichow, China, to the radio broadcasting in Seoul, Korea, the Board VOTED to amend that action by substituting the amount of \$12,700. instead of \$13,268.97." Bd. Ac. 6/20/50

Record should be made that since Mission Letter #860 was written the following designated gifts have been received and credited against the \$35,000 grant for the Radio Station (Bd. Ac. #49-1349):

- \$ 568.97 Narbeth Presbyterian Church (making \$13,268.97 from this church)
- 5000.00 First Presbyterian Church, Newton, Iowa.

RESTORATION FUND GRANT OF \$3,500 FROM JAPAN ALLOCATION TO KOREAN CHURCH IN TOKYO

"50-1050 Upon the request of the Japan Committee of the Foreign Missions Conference, the Board VOTED to grant from Restoration Funds, Rehabilitation of Plant and Equipment, within the total allocated to Japan, the sum of \$3,500. for the restoration of the Central Korean Church in Tokyo, it being understood that this sum will be transmitted through the Japan Committee to the Treasurer of the National Christian Council in Japan and made available as plans and construction are approved by the Council of Cooperation's Reconstruction Committee in Japan." Bd. Ac. 9/19/51

APPROVAL OF SALE OF LAND ADJACENT TO ANDONG COMPOUND

"50-620 At the request of the Executive Committee of the Korea Mission, the Board VOTED to approve the sale of about 60 pyung of land (324 square yards) on the edge of the Andong Compound and adjacent to the piece of property sold to the West Church." Bd. Ac. 6/20/50

SCHOLARSHIP GRANTS

Mr. Simeon Kang

"50-624 At the request of the Korea Executive Committee (KBA 49-68), the Board VOTED to grant up to \$3,000. to Mr. Simeon Kang for two years study in Princeton Seminary, to be charged to the Restoration Scholarship Fund for Korea (BA 49-1351)." Bd. Ac. 6/20/50

Mr. Taisik Synn

"50-1390 At the request of the Field Secretary for Korea, it was VOTED to grant from Restoration Funds, Rehabilitation of National Christian Workers, within the amount allocated to Korea, up to \$500. as an observation and consultation scholarship for Mr. Taisik Synn, principal of Keisung Boy's Academy in Taegu, who is now in the United States on a government scholar hip but who will be available for such observation and consultation after March 17, 1951."
Bd. Ac. 12/14/50

Dr. Joon Lew

"51-750 Upon the recommendation of the Field Secretary in Korea, the Board VOTED to grant from Restoration Funds, Rehabilitation of Christian Workers, within the total allocated to Korea up to \$1,800.00, for a scholarship at the University of California in Los Angeles for Dr. Joon Lew, professor at Severance Union Medical School." Bd. Ac. 6/19/51

Expenses of Princeton Conference for Korean Theological Students

"51-753 At the request of the Korea Committee of the Division of Foreign Missions of the National Council of the Churches of Christ, the Board VOTED to grant from the Field Work Contingent Fund the sum of \$134.63 to cover the Presbyterian share of the conference held at Princeton for Korean Theological students in the United States." Bd. Ac. 6/19/51

TEMPORARY ASSIGNMENT TO EAST AREA OFFICE OF MRS. PILLAI KIM CHOI

"50-865 In view of the situation in Korea, and her inability to return to her home at the present time, it was VOTED to assign Mrs. Pillai Kim Choi of Korea, who came to this country in connection with the Women's National Meeting, to the East Central Area Office to do field service. The financial arrangements for Mrs. Choi are to be worked out by Miss Margaret Shannon, the amount to be charged to the Women's Special Promotion Fund." Bd. Ac. 8/2/50

"It was VOTED to recommend to the Sage Committee that it make a grant of \$200. for winter clothing for Mrs. Pillai Choi of Korea, who is unable to return to her own country." Exec. Council 9/14/50

ATTENDANCE AT BOARD MEETING OF DR. KYUNG CHIK HAN

"The Monday evening session was given over to a survey of the Far East Crisis, with Dr. E.E. Walline presenting the situation in China and Dr. Kyung Chik Han the situation in Korea. The picture is dark in both countries but both speakers were confident that the Christians would stand fast no matter what the future brought." Bd. Min. 3/13/51

MESSAGE TO KOREA GENERAL ASSEMBLY

"51-527 The Board noted that the General Assembly of the Presbyterian Church of Korea is meeting in Taegu, beginning May 25, 1951, and would ask the President of the Board to send a message of greeting and Christian fellowship in the name of the Board to this sister church in her time of suffering and opportunity.
Bd. Ac. 5/15/51

This past year has truly been an eventful one for all of you in Korea. However, certainly the Lord has been good to us and many of the plans that we made on faith last summer have been carried out successfully. We are hoping and praying that events of these next few weeks will bring a just and lasting peace to Korea.

Sincerely,

John Coventry Smith

The Christian Century

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EDITORIAL

SPEAKING on a United Nations radio program beamed to all the world, Jakob Malik, Russia's chief delegate at the U.N., on June 23 announced that his country is ready to call it quits and order a cease-fire in Korea. "The peoples of the Soviet Union," said Mr.

Hope for Korean Cease-Fire

Malik, "believe that it is possible to defend the cause of peace. The Soviet peoples further believe that . . . the problem of the armed conflict in Korea could be settled. . . . The Soviet peoples believe that as a first step discussions should be started between the belligerents for a cease-fire and armistice providing for the mutual withdrawal of forces from the 38th parallel. Can such a step be taken? I think it can." This sounds pretty general, but it is so close to what President Truman, Secretary Acheson and General Marshall have been saying recently that it could hardly be regarded as anything other than Russia's acceptance of American suggestions for an armistice. Voices were raised as soon as Mr. Malik had spoken warning the United States and the members of the U.N. against Communist trickery. But there seemed enough substance in the Malik offer for the U.N. to open an immediate exploration of the possibilities for a Korean truce, and we trust that in our next issue we can report that such an exploration is well under way. Even if, when pinned down, Russia attaches impossible conditions to its cease-fire proposal, what have the U.N. members to lose by making sure exactly what the Communists mean? Meanwhile, all the world will have noted that Mr. Malik's speech was a virtual acknowledgment that Moscow controls Communist action in Korea. If the worldwide hope awakened by that speech is disappointed by attempted duplicity on the Communist side, the responsibility will rest squarely on Stalin.

Paris Failure a Bad Omen

FOR THOSE who hope that Russia's cease-fire feeler will bring a swift end to the fighting in Korea, the collapse of the Paris conference of deputies of the Big Four foreign ministers will hardly seem a favorable omen. After 15 weeks of futile wrangling the deputies gave up and went home. Each side now charges the other with having desired that the negotiations should end in failure. We—that is, the U.S., Britain and France—say that the Russians asked for the conference only as a means of delaying

West German rearmament. After General Eisenhower asked that it be delayed they had no more real interest; from then on Gromyko was just stalling. The Russians say that when we refused to place the North Atlantic pact on the agenda of the proposed conference we showed that we are not willing to face the real issues between us. The truth seems to be that neither side has much reason to be proud of its Paris record. The Paris conference, bear in mind, was simply a preliminary meeting to draw up an agenda for a later conference at which the foreign ministers of the Big Four would see whether they could settle the issues which have been pushing Russia and the West toward war. Why, if this was the purpose, was the United States unwilling to discuss *anything* the Russians claimed to be responsible for their aggressive policies? And why, if the U.S. and its partners would not yield the point, were not the Russians—provided they desire peace as much as they say they do—ready to go ahead with such a conference anyway, knowing that Mr. Vishinsky, once there, could discuss anything he pleased? Well, perhaps the negotiations now in prospect over a Korean truce will help to make the wider negotiations possible. At least they may pave the way for negotiations to be conducted within the larger framework of the U.N., and not with two military power aggregations facing each other under the expectation of an armed showdown.

Intergroup Institute Held in Madrid

AMERICANS will be glad to learn that the world brotherhood movement has reached Spain. To be sure, the two-day gathering which Religious News Service tells us met in Madrid did not officially use the word brotherhood. It called itself a seminar in intergroup relations. But Everett R. Clinchy, head of the National Conference of Christians and Jews, which was instrumental in setting up the sessions, is reported to have "appealed to Spain to become a leading source of world brotherhood." If any significant number of Spaniards can be brought together in a public meeting to hear an appeal of this sort, that is all to the good. For the brotherhood proclaimed in Madrid was that which finds its energy in religion. "World brotherhood," said José Arce, former Argentine delegate to the U.N. who is now a Spanish citizen, "supplementing human reason with the faculties of religion and ethics, can become a moral equivalent for a real United Nations of all peoples who believe in God." Again, cheers. But how far, one wonders, will religiously based brotherhood go in

Spain itself? Will it include Spanish Protestants? There is no indication that any of them took part in the Madrid seminar. If the brotherhood movement really takes hold, however, it may open the way for the full and free participation in Spanish life which has hitherto been denied to Protestants. That would be a real triumph for the brotherhood cause.

French Elections Give Another Warning

ADD to the warning of the Italian elections, pointed out in these columns two weeks ago, a similar warning from France. Final tabulations show that the French, in choosing a new National Assembly, deserted the center and encouraged the extreme right and left. To be sure, General de Gaulle's new right wing party, the Reunion of the French People, did not win the outright majority in parliament it had claimed it would. And the Communists did not make the gains they did in Italy. In fact, France's rigged election law lost them almost 80 seats in the National Assembly, while their popular vote fell off by nearly half a million. Nevertheless, the outstanding fact about the French election is that the middle-of-the-road party which has been the majority party and the core of French governments since the war, the Catholic Popular Republican Movement, took a drubbing. It lost more than half its seats in parliament and saw its popular vote cut in half. While that was happening, the Communists just about held their popular following, and the De Gaullists at their first try elected the largest delegation in the assembly and piled up a popular vote second only to that of the Communists. Between them the De Gaullists and the Communists, extreme right and left, took 40 per cent of the vote. This outcome indicates that, in France as in Italy, the people are not as frightened by the Communist menace as are Americans; that domestic issues—taxes, wages, living costs—outweigh all others; that there is no enthusiasm for rearmament, but that those who have concluded that rearmament must come would entrust it to the extreme right. It is this third consideration which has made the spectacular rise of General de Gaulle's R.F.P. such a parallel to the gains of the neo-fascist Italian Social Movement in the Italian elections. Those who are responsible for American foreign policy should heed the warning that failure of middle-of-the-road parties, such as the French M.R.P. and the Italian Christian Democrats, to deal with social issues is pushing them out of the western European picture.

Federal Court Upholds School Segregation

BY a 2-to-1 decision, a special three-judge federal court has upheld racial segregation in the public schools of the south. The decision came in a case started by the National Association for the Advancement of Colored People against the school officials of a rural county in South Carolina. Two of the southern-born judges, John J. Parker and George Bell Timmerman, held that "segregation of the races in the public schools . . . is a matter of legislative policy for the several states, with which the federal courts are

powerless to interfere." However, they ordered that Negro schools be made as good as those for whites and instructed school officials to report in six months on their progress toward this goal. Judge J. Waties Waring, who opened South Carolina's Democratic primaries to Negroes, dissented. "All the legal guideposts, expert testimony, common sense and reason," he said, "point unerringly to the conclusion that segregation in education . . . must go and must go now." The N.A.A.C.P. will appeal the decision to the Supreme Court. On the basis of recent rulings by that body, we expect a reversal. If that happens, Governor Byrnes has threatened that the public school system of South Carolina will be turned over to a private corporation. Whether the state has the power to make such a transfer is questionable. We regard segregation as both undemocratic and unchristian. We do not believe that equality of education can be provided in segregated schools. Nevertheless, we wish this issue had been brought to a head in some other state than South Carolina, where it had probably the least chance—unless in Governor Talmadge's Georgia—of being heard on its merits. If the final decision in the case should arouse such resistance in South Carolina and among intransigents elsewhere in the south that it drove southern liberals to take cover on all matters of racial justice, the evolutionary processes which have brought widespread acceptance of the revolutionary social changes resulting from recent Supreme Court decisions could be tragically slowed up or driven into retreat.

More Missionaries Denounced by Chinese Protestant Leaders

CHINESE CHRISTIAN LEADERS continue to denounce the missions movement and individual missionaries. (See "What Have We Learned from China?" June 27, page 756.) Bishop Kiang Chang-chuan, formerly pastor of the great Moore Memorial Methodist Church in Shanghai, denounced Sidney Anderson, longtime associate pastor of that church, at a mass accusation meeting recently held in the Communist-controlled port city. Frank Price, veteran Southern Presbyterian missionary, was also denounced at the meeting for crimes against the Chinese government. A resolution is reported to have been adopted demanding strict punishment for him and for several other American missionaries now under arrest. Both Anderson and Price were friends of Chiang Kai-shek who, together with Madame Chiang, was reported at the meeting to have been expelled from the Methodist Church. Chiang Kai-shek was baptized by Bishop Kiang. In all probability it was this fact which led to the bishop's denunciation of Mr. Anderson and to his participation in the resolution condemning Dr. Price and the other missionaries under arrest. But what has happened to men like Bishop Kiang—not to mention almost every other prominent Protestant leader in China—that they thus allow themselves to be made tools of the Communist regime? The movement they are denouncing brought new light and hope to China. It lifted many of them from ignorance and degradation to positions of eminence both in China and throughout the world. The men they now denounce are their spiritual fathers and brothers. It is easy to understand how a man

cruelly tortured might break down and sign a dictated confession. It is not easy to understand how men we have honored and trusted can allow fear of what may happen to themselves or even to the institutions they serve to drive them to forsake and condemn their friends, particularly those who are under arrest and whose lives are in jeopardy. Certainly Chinese Protestant leaders must realize that if ever the Mao government should fall their actions during the past few months will raise real questions as to their fitness for future leadership in the Chinese churches, not only among their former friends and collaborators from other countries but among the large number of Chinese Christians who are refusing to compromise with the present regime. The Christian church itself has become a part of China's tragedy.

A Worthwhile Precedent

UNIVERSITY Methodist Church on the campus of the University of Southern California has established a precedent many other congregations could well emulate. The church's redecorated chancel has been named the Stanton Carr Memorial Chancel in memory of a beloved sexton. Two years ago the church planned to honor its sexton with a testimonial dinner. Two weeks before the date set he died. But he must have died knowing of the congregation's esteem. There are thousands of faithful sextons who seldom receive in life or in death the recognition they merit. Inadequately paid for their services (often far below the limit of any minimum wage law) and sometimes treated with condescension by church members who have not taken seriously the teachings of the Master they profess to follow, these doorkeepers in the House of the Lord nevertheless cheerfully perform the essential tasks assigned them. Finally age catches up with the sexton and the day comes—usually after some years of putting it off because no one knows how the poor man will live when his pay stops—when a committee from the official board breaks the news that his services are no longer satisfactory and that a new man has been secured to take his place. He sometimes retires without pension, social security or savings to the poorhouse. What this Los Angeles church has done to honor Stanton Carr should cause other congregations to ask a few questions about their own sextons. Is the sexton being paid a fair wage for his services? Has provision been made for a pension when he retires? And, even more important, does he know how much the congregation appreciates the thousand and one things he is constantly doing to make the church program a success and themselves comfortable in Zion?

Ministerial Candidates Given Loyalty Oath

NOW the loyalty oath obsession has invaded the churches. Since we have reached the point in some states where a special oath is required even of janitors in public schools, perhaps it is no wonder that this passion to make everyone swear to his own rectitude should have spread to the ecclesiastical realm. But the loyalty oath which the Mississippi conference of the Methodist Church

voted to require at its recent session was not to the nation; it was to the denomination. Evidently Mississippi Methodist ministers thought they detected signs of less than 100 per cent Methodist patriotism among the 35 young men whom they were about to admit into their conference on trial and the 19 who were to come into full connection. Some of the candidates apparently thought that the denominational literature is doctrinally latitudinarian and some denominational colleges not as sound in the faith-once-for-all-delivered as they should be. So, on the recommendation of the conference's board of ministerial qualifications, the ministerial candidates were required to sign a pledge of "genuine adherence to the doctrines and discipline" of the denomination, its colleges, seminaries and boards. In addition they had to promise that "if and when I feel there is need for constructive criticism of some aspect of the Methodist program, I promise not to criticize publicly the Methodist Church and its institutions or its ministry, but I pledge myself to make any criticisms through the proper channels, and in the spirit of Christian tolerance and love." What a familiar army ring that provision about "proper channels" has! We have always contended that loyalty oaths to curb Communist subversion in the state are a waste of effort and a deception of the very citizens whose anxieties they are supposed to dispel. We believe that the Methodists who have turned to loyalty oaths to curb fundamentalist subversion in the denomination will learn the same thing.

Communists Win Control of Slovak Lutheran Church

ONE after another churches behind the iron curtain fall under Communist control. Latest to be brought into line is the Lutheran Church in Slovakia. Both its bishops have been displaced. Prof. Jan Chudoba, a Communist party member who has been on the Evangelical Theological Faculty at Bratislava, has been made senior bishop. The general inspector (i.e., executive secretary) of the church has also been fired and the post given to a Communist. . . . If you want to send clothing to Korea's more than 10 million refugees, ship it prepaid to The Ark, Maspeth, New York, or The Ark, Oakland, California. These are the warehouses and forwarding centers set up by American Relief for Korea, the cooperative agency formed by ten church, labor and humanitarian agencies. . . . Stamp collectors are snapping up the series of four stamps issued by Greece to commemorate the 1900th anniversary of the arrival of St. Paul. . . . The Oregon Methodist conference voted to ask Willamette University, its denominational college, to drop its projected airforce cadet unit. The president of the college immediately announced that the unit would be activated next September regardless of the conference vote. . . . Another gallant venture in religious journalism seems headed for the rocks. The *Sun-Herald*, a "national daily" in Kansas City, edited by Catholic laymen who were willing to live on a pittance to demonstrate what a newspaper produced by Christians should be, says that it is moving to New York in the hope that it can there find a constituency to sustain it. . . . The Dutch Reformed Church in the Orange Free State has adopted a report upholding the

denial of voting rights to nonwhites. "The vote," it says, "is a privilege entrusted only to those who have come of age, and who are capable of exercising it with responsibility to God." It adds that African natives cannot meet this test.

Korea—The Continuing Tragedy

AS THE FIRST ANNIVERSARY of the Korean conflict dawned, the Western world found itself pulsing with the hope of peace awakened by Mr. Malik's speech offering a cease-fire. The lack of any conditions attached to the Malik proposal seemed for the first time to make it possible that the fighting could be stopped, the bloodletting quenched. Even the warnings that the Malik speech, which is commented on elsewhere in this issue, might be no more than a Russian propaganda trick to make the Communists look like the true peace-seekers during the anniversary season failed to dampen the rise in spirit which could be felt around the world.

Mr. Malik's speech, delivered two days before the anniversary, at once accomplished two things. It took from President Truman the initiative in making a peace offer. The American President had intended to include such an offer in the speech he was scheduled to deliver on the anniversary day itself. After the Malik speech he could only comment on the offer put forward by the other side. And in the second place, the Malik speech, broadcast under United Nations auspices, put the furtherance of cease-fire negotiations in U.N. hands, where it belongs. Mr. Truman had planned to make his effort to end the fighting look like a proposal formulated and offered exclusively by the United States. It was encouraging to have the circumstances of Mr. Malik's speech acknowledge by implication that it is the U.N., and not simply the United States, which has been holding the line against Communist attack at the 38th parallel.

No one should have any illusions as to the limited nature of the Russian proposal or as to the difficulties which lie ahead before even its limited objectives can be gained. All that the Soviet Union says it is prepared to negotiate is some sort of cease-fire, a truce, with the opposing armies still ranged in the vicinity of the 38th parallel. To gain this will seem to the world's war-sickened peoples enough cause to rejoice. But it needs to be remembered that if the fighting ends, and if conditions are agreed on by both sides which indicate that the military truce will last, there will remain political problems for the U.N. to deal with which are at least as baffling and, in the long run, as important as the military. In fact, a military truce in Korea will simply usher in the day when political issues of the most complex nature can no longer be covered up or dodged.

Regarding the political situation inside Korea, one of the facts which must not be forgotten is that the invasion of June 25, 1950, came hard on the heels of the election of a National Assembly for the Republic of Korea which was a stunning defeat for President Syngman

Rhee. Although the traditional Korean tendency to split into factions returned a parliament in which so many parties were represented, and so many independent deputies seated, that no coherent pattern emerged, one fact was plain—a heavy majority of the members were against the government of President Rhee. If they could not agree on anything else, they agreed on that. And during the terrible months which have followed, while the U.N. has kept the Rhee government in being, presumably as the government it meant to install in power again when the Communist threat had been ended, popular support for President Rhee has not grown. Koreans who feel that they can speak frankly to the people in U.N. states say that there is greater opposition to the Rhee government in South Korea today than there was a year ago.

The American people were given a stern reminder of the reasons for this fact on June 13—twelve days before the somber Korean anniversary—when the report was made public of an investigating committee of the Korean National Assembly on what happened to the 650,000 young South Korean men who were drafted into the Republic of Korea national guard. Almost no attention has been paid to this report by the American press. Yet it constitutes a blazing warning to the U.N. and to the United States that the government of the Republic of Korea which we are now defending, and which we would like to see become the government of all Korea, is not fit to govern. By the evidence of this report from South Korea's own parliament, it is safe to predict that if this government we now maintain in Pusan were to be restored to genuine power in Seoul, it would soon be involved in such scandals as to bring the whole cause of democracy in the Far East into disrepute.

Here, briefly, is what the South Korean parliament's investigation showed, as reported by the United Press in a dispatch which appeared in the *New York Times* on June 13, and presumably in other papers subscribing to that press service. A committee of the National Assembly headed by Suh Min-ho, chairman of its interior affairs and national security committee, reported that 50,000 draftees had died of starvation or disease in Republic of Korea training camps since December. During a forced march of three weeks' duration on their way to the camps, approximately 300,000 men deserted or died along the way. (Talk about Bataan!) Draftees who managed to reach the training camps testified that they had gone for days without food, that they were quartered in buildings without heat and without issues of bedding or clothing, and that when food did come it was "worse than most armies put before their cattle." Of the draftees still in training camps, the investigating committee reported that 80 per cent are "physical wrecks, incapable of labor."

The National Assembly's committee placed the responsibility on "profiteering" by "corrupt officers" of the Korean forces. It said that more than \$2 million appropriated for the training program had disappeared, and intimated that it had landed in the pockets of national guard officers. The commander of the guard and a number on his staff had been arrested and would be tried. Three days later the general who combined the offices of supreme commander of the R.O.K. army, navy and airforce, and army chief of staff, resigned. It was reported he might go to the

United States "for study." Although dispatches from Korea have not said so, it is likely that there is a direct connection between the recently reported disastrous drop in morale among the R.O.K. forces on the fighting front and this horrifying betrayal of the Korean draftees.

The United Press accompanied this account of the National Assembly's investigation with a dispatch from General Ridgway's headquarters in Tokyo in which all U.N. or U.S. responsibility for what befell members of the Korean national guard was disclaimed, although it was said an investigation had been started to see whether any U.S. money had been pilfered. But neither the U.S. nor the U.N. can dismiss a matter of this kind as none of their business. It is their business, because it shows the kind of government which they are trying to restore to power. Undoubtedly, men like President Syngman Rhee and most of those in his cabinet deplore such an outrage. Undoubtedly they are sincere in their intention to discover and punish the culprits. But the fact that an atrocity of this kind could go on, building up for months until 80 per cent of the survivors of those they had forced into their army were physical wrecks, shows an utter incapacity to discharge the responsibilities of office.

Here, we repeat, is a phase of the continuing tragedy in Korea which it is just as important to face and deal with now as the military problem of securing peace on terms which will guard against future Communist aggression. First of all, the United Nations needs to establish the facts immediately. Did what the investigating committee of the National Assembly says happened actually happen? If it did not, then something needs to be done to change the composition of a parliament so politically and morally irresponsible that it could level such charges against its own government. If it did happen, then certainly something must be done to change that government.

As the first anniversary of the Korean fighting approached, the Korean Affairs Institute in Washington sent an open letter to the outstanding leaders of all the principal Christian bodies—Protestant, Anglican, Roman and Orthodox—asking them to get behind a ten-point peace program. Points 3 and 4 in that program held that Koreans advising in the peace negotiations should be men "of good reputation who at no time served under either of the present regimes," and called for "dissolution of the two existing governments, since neither enjoys popular confidence, to provide the people [of Korea] with an unfettered opportunity to determine their own future." This affair of the massacred draftees is one more indication of the reasons for such demands.

If an immediate and impartial U.N. investigation should show the National Assembly's report to be well founded, then it would seem that some sort of interim U.N. trusteeship should supplant the present Rhee administration, to remain in control until an effectively responsible government for the Republic of Korea can be secured. For the present government, if it has permitted or been blind to this slaughter and ill treatment of its young men, is not worth trying to save. It will be rejected by the Koreans themselves just as soon as they are able to indicate their will. If it should be placed back in authority in Seoul, such internal moral rotteness would simply insure its fall once the supporting forces of the U.N. were removed.

And to continue support of such a regime would bring reproach on the name of democracy.

This is part of the tragedy with which we must deal in Korea—a tragedy which is as real and devastating in Pusan, where the refugee Republic of Korea government claims to represent the democratic cause, as it is on the blood-soaked battlelines along the 38th parallel.

Hope for the 'Castoffs'

EDITOR THE CHRISTIAN CENTURY:

SIR: Up in your ivory tower on the 14th floor overlooking the blue and placid (sometimes) waters of Lake Michigan, you are doubtless not aware that the baseball season is on again. So I am writing to tell you about it. I do gather from devoted reading of your Beacon of Light that you know there is a war on in Korea and that meat has gone up and got stuck in the sky. But I fear that the rampageous resurrection of the Chicago White Sox has escaped your attention, though an occasional roar from the bleachers must surely reach Nirvana.

The thrilling leap of the White Sox from life among the lowly in the second division to the very top is not only *the* event in baseball this year, but also a portent of vast hope and encouragement to that large and frustrated company of mortals, the castoffs and second-raters. For the rags-to-riches surge of the White Sox has been done by a team made up mostly of castoffs, has-beens, the rejects of other teams, things that could be spared. There is Nelson Fox, for instance. In 1948, he hit .148 for the Philadelphia Athletics; last year, .255. Picked up at a bargain sale, he is now clouting .360. Eddie Robinson last year hit .240 for Washington. This year on the Castoff team in Chicago he is doing around .350. So it goes.

So it is a good omen to all members of the Castoffs and Second-Raters Union, A.F.L., of which I am Grand Secretary. (There is no Treasurer, for obvious reasons.) Their achievement says to us firmly, "Take your turn at bat, castoff. And slug again. No game is over till the ninth inning is closed."

Perhaps Mr. Tennyson, who came along several years before the 1951 White Sox, had us leftovers in mind:

and tho'

We are not now the strength which in old days
Moved earth and heaven, that which we are, we are,—
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.

Read these pretty words for your comfort:

In November, 1857, two dejected ex-army officers who had known each other at West Point, met on the streets of St. Louis. One of them had just written his brother, "In the spring I will be completely out of money, property and employment." The other was trying to scrape together a little money by selling cordwood from his wife's farm. The first was William Tecumseh Sherman. The other was Ulysses S. Grant.

Just inhale that. They did all right for a couple of has-beens!

Yours,

SIMEON STYLITES.

BRITISH LABOR pressed a partisan advantage when it hammered the Conservative party over our bombing of the Yalu power plants. But it would not have found such attacks to its advantage if the British people were not already alarmed over the new turn which

Yalu Bombs Echo In London

the Korean war is taking. They could hardly have been reassured when Mr. Churchill was compelled to admit on the floor of Parliament that his government had not been consulted prior to this important step. For this Mr. Acheson felt obligated to apologize, even though he must have known that his own opposition party would condemn him for doing so. That promptly happened, Senator Bridges calling it "a shocking thing." Steps were already under consideration, partly as a result of the visit of Field Marshal Lord Alexander to Korea and the United States, for British representation on General Mark Clark's Tokyo staff. This step should have been taken at the outset of the United Nations action in Korea. The fact that the United States has been compelled to carry by far the largest share of the burden of the Korean war has not made it a solely American affair. It is now clear that our assumption of sole responsibility has been a mistake. But much more than the addition of a British officer to General Clark's staff is necessary. For example, the board which administers relief to civilians in Korea consists of Americans and Koreans. Other nations can hardly be expected to interest themselves in the human problems of Korea unless they are represented on such boards. The alarm of the British people over the trend of events in Korea ought to be made the occasion for a thorough overhaul of the entire operation. The fact that it is a United Nations enterprise ought to be expressed at every possible level.

U.N. Should Declare Rhee's Office Vacant

PRESIDENT RHEE has forfeited his right to continue as head of the Republic of Korea. His office should therefore be declared vacant by the United Nations, which brought the republic into existence. The legal date for holding an election to name President Rhee's successor has expired, and no election has been held. Constitutional government has broken down. The aged president has persuaded a minority in the National Assembly to continue him indefinitely in office after his legal term has expired. The vote simply records the fact that Dr. Rhee has jailed and hounded into hiding the majority of the Na-

is less exclusive than the Roman Catholics. At the ecumenical conference in Amsterdam in 1948, for instance, various branches of the Orthodox church were represented. Because of its unique adaptability to local situations, this church has become a genuinely national church in whatever countries it has taken root.

The largest single body of Near Eastern Christians is concentrated in one country—Egypt. There the Coptic

tional Assembly. The reappearance of terrorist groups which break up meetings of the president's opponents and organize mobs to intimidate the National Assembly proves the Rhee regime is politically bankrupt. These are the methods fascists and communists use when they cannot persuade a majority to follow them. People in this and other nations of the United Nations ought not to be called upon to sacrifice to defend a regime whose moral position is indistinguishable from that of the totalitarians we oppose. If some way cannot be found to dissolve the Rhee dictatorship and to supplant it with a regime which has some respect for democratic processes, the United Nations should withdraw its troops and abandon the Republic of Korea to its fate. But a way can and must be found. The Korean people are not communists or fascists. They may not be democrats either, but they are candidates for democracy and their aspirations demand respect. Their interests can best be served by the only course which is morally tenable for the United Nations. The United Nations should assume control, should declare the office of president vacant and should hold an election according to the constitution. It has the means for making certain that the terrorist organizations which support President Rhee shall not determine the outcome, and it should use them. When a new regime has been established, the Korean people can amend their constitution by the use of constitutional processes, if they desire to do so.

other sizable body of Christians living as a minority in the Muslim world. Approximately 100,000 of these live in Syria and Lebanon, whither they fled after the Turkish persecutions of the twenties. Armenians living in the Arab world still maintain a sense of national solidarity with the 750,000 living in Soviet Armenia, but apparently there will not be any further migrations to the Soviet Union.

Armenian Christians

Armenians claim to be the first people to have accepted Christianity as a nation. Tradition says that this happened around 300 A.D., just before the time of Constantine. Like the Copts, the Armenians adhere to a Monophysite doctrine, which caused them to break away from the rest of the church at the time of the Council of Chalcedon. Armenian Christians of Syria and Lebanon are under the authority of the Catholicos of Sis, who followed his refugee flock from Turkey and now lives in the little village of Antilyas near Beirut.

Another group that broke with the parent church at Chalcedon is the Syrian or Jacobite Church, which still uses the ancient Syriac language in its ritual. The patriarch of this church resides at Homs, Syria, and has nominal control over more than 50,000 members of the church in Syria, Turkey, Iraq and Lebanon. Oddly enough, this patriarch is also head of 300,000 Christians in southwest India. The latter group originally were Nestorian Christians but joined with the Jacobites after the Tartar wars.

The last remnant of the once great Nestorian Church survives in the Jazirah section of Syria and the Mosul area of Iraq in the community known as "Assyrians." Perhaps 30,000 Assyrians survive—a tiny remnant indeed of a church that once spread through the interior of Asia

KOREA LETTER

C/o National Y.W.C.A.
15-4 Chome, Kudan
Chiyoda ku, Tokyo
Japan
August 1951

Dear Friends:

After a week of extremely hot weather the cool breezes have come again and I feel more like writing to let you know of our change in future plans. After serving a year in the Civilian Chaplaincy under the Army, Will has sent in his resignation to take effect on August twenty-sixth. He will come to Japan for a rest and to get ready to return to Korea around October first as a regular missionary under the Methodist Board.

Please take note that after August twenty-sixth we will not have an APO address in either Japan or Korea for letters or packages. You can send mail for both of us to the address given above -- by International Mail. Please buy the blue air mail folders since they are the cheapest way to send word. Package postal service to Korea by International Mail is not yet available nor safe. When Will returns to Korea he will give an address to you in a later letter. I shall stay in Japan teaching as I have this past year. From now on relief packages should be sent to the C.W.S. centers in America from which they can be sent direct to Korea.

If you could read the monthly Army reports of a chaplain you would understand the variety of duties and privileges that are his. The big piece of work to which Will and Father Carroll were assigned was the training of 55 Chaplains for the Korean Army. Now the military hospitals and most of the Divisions have the service of a minister trained for the work. Christianity is getting a real hearing among the Korean soldiers.

There were also the preaching services held in churches, in military hospitals, and in schools as well as out where the soldiers are stationed; there were the many conferences with both Koreans and Americans who have problems personal or otherwise; there was the relief work among the refugees or in the orphanages. The Americans have been very generous in their giving for these children, some of whom were found up on the border and were cared for by soldiers at first. Some are battle casualties and have had to be sent to the hospital.

One little boy's face and left leg had been spattered with what may have been small shell fragments; another had lost the sight of one eye, another had a compound fracture of his leg above the ankle and nature was left to heal it, the fourth one will never see the light of day again. At another place there were orphans from six to fifteen years of age who told of their parents being killed or captured while they were bribed by communists with candy and cakes to put poison in the local wells and commit other acts of sabotage. They could not know what they were doing. The orphans present a great opportunity for developing Christian citizens for the future.

We thank you for your support of the work, for your sympathy as well as your prayers, and we believe that you care enough to continue your interest in this great work.

Sincerely,

Adeline *and* Will Shaw
W. E. Shaw

ORPHANAGE LIST

WELFARE INSTITUTIONS IN SOUTH KOREA as of 31 December 1951

The following is a comprehensive list of authorized orphanages which are especially needy. They have been listed by Provinces and are ranked roughly in approximate order of their critical need.

Contributions of clothing, other supplies, or money for these orphanages may be sent through regular parcel post channels directly to the orphanage of your choice. *Address your package to the orphanage, in care of the Governor of the Province--* EXAMPLE: *Sungshim Won Orphanage...c/o The Governor...Kyonggi Do...Korea.* Limit on such parcels is 22 lbs. and the rate is 14¢ per lb. Relief packages for general distribution (no specific destination) may be sent to "THE ARK," Maspeth, N.Y.; or "THE ARK," Oakland, Calif.

Most needed relief goods are cotton cloth, good used clothing, needles, thread, scissors, and knitting yarn. Korean women are excellent seamstresses and take pride in refashioning the used garments from relief packages into smartly-sewed and attractive styles. Korean school children are also in great need of pencils, crayons and paper.

I. SEOUL CITY

Chonjin Won
Hemyong Children's Home
Wonbulgyo Bohwa Won
Samsong Hakwon
Munske Children's Home

II. KYONGGI DO (Province)

Sungshim Won
Soung Yuk Won
Pyongwha Children's Home
Kaeson Yurimkwan
Children's Home
Koryo Hakwon
Dobong Yurim Won
Yonbaek Soung Mo Won
Seoul Children's Home

III. CHUNGCHONG PUKTO (Province)

Chungju Children's Institution
Chungpuk Children's Institution
Sungshim Won

IV. CHUNGCHONG NAMDO (Province)

Samsung Hakwon
(Seoul)
Kaeryong Pungduk Won
Chunchon Husaeng Won
Sosan Zaze Won
Chungnam Zaze Won
Taeza Children's Institution
Kwangze Won
Yonji Kunwha Won
Chungnam Husaeng Won
Chungnam Children's Home
Kangkyong Aerim Won
Seoul Taehan Children's Home
Chabi Won

V. CHOLLA PUKTO (Province)

Myongsung Children's Home
Iri Children's Institution
Jungeup Orphanage
Taeza Children's Home
Chochiwon Kumwha Won
Chonju Boy's Institution

VI. CHOLLA NAMDO (Province)

Mokpo Shipcha Won

VII. KYONGSANG PUKTO (Province)

Wonju Sungae Won
Taegu Husaeng Won
Moyi Orphanage
Taegu City Children's Institution
Yonggil Children's Home
Yongju Bakae Won
Sungshim Won
Seoul Catholic Children's Asylum
Salvation Army's Hechon Won
Pyonghwas
Children's Institution
Kyongsang Chasun Won
Sungshim Children's Home
Taegu Children's Institution
Catholic Baekbaekhap
Children's Home
Kyongpuk Boy's School
Taegu Aekyong Won

VIII. KYONGSANG NAMDO (Province)

Kyongnam Children's Institution
Gullo Hak Won
Tong Ill Chahe Won

Masan Inae Won
Chinju City Children's Institution
Miryang Shinmang Won
Chinhae Himan Won
Samchonpo Children's Home

Tongyong Children's Institution
Namkwang Hakwon
Aerin Won
Saedul Won
Chakwang Children's Home
Hankuk Kaechok Dan
Sorae Children's Home

Sungae Won
Kumnam Yongseang Won
Kangkyong Aerin Won
Chongduk Won
Kyongsung Children's Home

Ulsan Children's Institution
Hyangrin Won
Chonae Children's Home
Daesong Won
Haman Shinsaeng Won
Namhae Chahe Won
Aeyuk Won
Sungyu Asylum for Children

Kosung Children's Home
Soyang Children's Asylum
Kupo Aerin Won
Sudo Children's Home
Chongkoksan Children's Home

IX. KANGWON DO (Province)

Wonju Sungae Won

X. CHEJU DO (Province)

Borin Won

KOREAN PACIFIC PRESS
1620 Eye Street, N. W.
Washington 6, D. C.



What Can I Do To Help?



We have just received a letter from Korea, saying, "Mittens are needed very badly. The children have such blue hands, it breaks your heart to see them. Socks and caps are also especially needed."

PROJECT: Knitting colorful garments out of left-over bits of yarn.

COST: Only your effort, and a little postage.

RESULT: Warm woolen garments. A garment of many colors is just as warm as one of a solid shade.

Korea is facing the third winter of war. There is practically no fuel in this devastated land. Winter is long and cold. There are thousands and thousands of widows, orphans and old people homeless, helpless, bewildered. Their collective suffering is unthinkable.

This project is a challenge to church groups, service club auxiliaries, women's organizations, schools, lodges, and individuals.

If you have a means of sending to Korea, the completed garments, fine! If not, you can send them directly to AMERICAN RELIEF FOR KOREA, 133 East 39th Street, New York, N. Y."

May we not send too little too late! Let's go "wool gathering". Let's get the yarn ball rolling NOW.

KNITTING DIRECTIONS

SWEATERS: Size 3-4 Medium weight yarn, #3 needles for ribbing; #5 for body.

BACK: Cast on 76 stitches. Knit two, perl two, for two inches. Increase one stitch every ninth stitch in the next row (after the two inches is reached). Work in stockinette stitch to eight and one-half inches including the ribbing (or, six-and one-half inches more). Bind off four stitches at the beginning of the next two rows. Knit two stitches together off of the end of alternating rows for four times. Knit for four inches from hind-off. Knit two, perl two for two inches. Bind off.

FRONT: Work same as the back.

SLEEVES: Cast on 44 stitches. Knit two, perl two, for one and one-half inches. Increase one stitch every seventh stitches in the next row. Increase one stitch on each side every inch, to nine inches. Bind off four stitches at the beginning of the next two rows. Knit two stitches together at each end of every row for four and one-half inches. (Sleeve should measure 3 inches across the top.) Bind off three stitches each side, then hind off remaining stitches.

SEW garment together.

* * * * *

MITTENS: Cast on 40 stitches on #3 DP needles (medium weight yarn) and knit two, perl two for two and one-half inches. Knit one round.

Increase one, knit one, increase one, finish round. Knit two even rounds between.

"	"	"	3	"	"	"	"	"	"	"	"	"	"
:	:	:	5	:	:	:	:	:	:	:	:	:	:
"	"	"	7	"	"	"	"	"	"	"	"	"	"
"	"	"	9	"	"	"	"	"	"	"	"	"	"

Take off nine thumb-stitches on a stitch-holder pin. Cast off three stitches back of pin. Join and knit for two and one-half inches. Decrease six stitches every other round until eight stitches remain. Draw yarn through all stitches and fasten-off securely.

THUMB: Pick up eight stitches around thumb plus three stitches on pin. Divide on three needles. Knit for one and one-half inches. Knit two together for one round. Fasten off as for hand.

FOR FINE YARN USE DOUBLE. ADD FOUR STITCHES FOR EACH ADDITIONAL SIZE.

NOTE: The native costume of Korean children lends itself to the use of many vivid hues. The sleeves of their little jackets are made up of horizontal stripes about 1/4th's of an inch wide in many vivid colors. If you wish to follow this Korean pattern, make the ribbed cuff of a solid color and then use the 1/4 inch bands in bright shades up to the middle of the upper arm, where the solid shade again is used.

Possibly not even within the memory of thousands of these children have they worn anything but rags and tatters. Think of the joy as well as comfort these sweaters will give them!

*For a list of needy Korean orphanages see reverse side of sheet.

STATEMENT BY DR. YUNG TAI PYUN, AUTHOR, AND PROFESSOR
AT THE UNIVERSITY OF KOREA

(Professor Pyun is now in the United States, observing various phases of American life, under the sponsorship of the State Department. He represented the Korean Government in Manila for a time, and during the past summer was acting head of the Korean Red Cross.)

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Since my arrival in this country on October 31, the most frequent questions put to me are: Why do the northern Koreans fight so ferociously, if they do not really support communism? What do you think are the means to make the northern Koreans unite with the southern Koreans? Anybody who has seen what I saw within the UN perimeter around the port of Pusan and found what I found on returning to Seoul after its recapture by the UN force would not find it difficult to answer these questions.

Man is a moral being and, to that degree, a civilized being. To make a modern man what he is as a moral being, generations of loving parents, affectionate brothers, warm-hearted friends, Christ's crucifixion, Buddha's meditation, Confucius's wisdom have gone. Civilization is a weak thing and requires being jealously guarded and nurtured without cease. Once put in a hellish atmosphere of hatred, suspicion and fear, man is sure to shed civilization and turn something worse than a brute--a fiend. A human fiend does not care what happens to the world--even to himself. He only fears--fears his master fiend. He can be made to fight viciously without supporting any principle, and for that matter, communism.

I visited a war-prisoners' camp at Taegu (Taegu). None of them looked human, with hardened faces and expressionless eyes. I could easily tell the one boy who had been drafted in South Korea without being told. One month afterward I visited another war-prisoner's camp at Pusan. Of course, I expected to see other prisoners. But, in fact, I found the same men whom I had seen at Taegu. They had been moved down for some reason. They were, however, completely changed persons. One month's humane treatment had restored them to humanity. I noticed that some of them even smiled. Their distorted features had miraculously resolved into softer lines.

Many people think that if the majority of the people under communism really wished to liberate themselves, they could manage to put it away. As a matter of fact, it is as difficult as for a pest-stricken man to wish the malady away. If the majority rule worked, Russia itself would have been a free nation long ago. The finished technique of demoralising an individual by scientifically manipulating his fear complex, the diabolic system of multiple spying--many spies on one individual, and spies on spies, absolute monopoly of all modern arms by the state, all go to pin a person down as a helpless individual held to the round-the-clock vigilance and rigour of the brutal monstrous machinery called the Communist State.

Southern Koreans have had a bitter taste of creeping terrorism. During the three-month sway of communism in the bulk of South Korea, the ramifying spy system penetrated every remotest village. Every man was reported on in writing by half a dozen spies every day, regarding his remarks and actions as observed by them. If any discrepancy between the reports consisted in omission to the advantage of the subject, the spy that committed the omission ran a high risk of being punished or even purged. The result was that every spy, for his dear life, vied with others in tending toward harshness. A whisper against an unfortunate victim instantly developed into popular clamor demanding his life. Thus, every individual balanced himself fearfully on the brink of death, ever ready to kick the other fellow down into the abyss below. It was a Hell. Even the so-called middle grounders and self-styled communists in South Korea, who had expected favours from a communist rule were not only not well received but, in many cases, purged. Great numbers of these South Korean communists and

leftists whose atrocious activities during the communist occupation made it impossible for them to expect forgiveness and who, therefore, fled the advancing UN forces, were forbidden by the communist troops to follow them. They were told with threats to remain and engage in underground activities, thus thrown into a desperate plight.

From repeated stories from refugees and from what was ascertained after liberation, two facts stood out clear. The bulk of the South Korean population felt immediate relief the moment they heard the American bomber zoom over their heads, though they knew it might knock them out of life any moment; and they were thrown into gloom again by aerial quietude. The other fact was that most of the South Korean youths who had been drafted into communist military service were on the eager lookout for a chance of surrender. But modern warfare simply makes surrender ever more difficult. Ravage is done long before personal contact establishes an understanding.

The coming together of South and North Koreans never poses itself as a problem in the eyes of the Koreans, for once the blight of communism is worked off the people, they will, as a homogeneous people in every way, meet with no difficulty whatever in working together for identical national goals.

As the weather becomes more severe, fuel will present a more acute problem than food to the denizens of Seoul. It used to be met by stockpiling through dealers' hands during the warm months of the year. Because of the war, no stockpiling was made. All civilian activities being virtually deprived of all facilities of transportation, fuel, since it demands more transportation than food because of its bulk and weight, is bound to be more scarce. Scarcity of fuel naturally calls for heavier clothing.

There was much talk about and planning for relief. But up to the time of my departure from Seoul, which was about the end of October, I had not observed relief materials reaching the suffering masses. People dying of protracted hunger and cold usually do so quietly and unobserved, even the power of making their distress known and felt not remaining. We never notice them, if we do not seek to do^{so}, just as we never see sparrows dying a natural death. When transportation is provided, relief needs to be set in motion, and that very promptly.

Source

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EDITORIAL OFFICES

August 31, 1951

Dear Mr. Fairbanks:

In recognition of the President's Proclamation designating September as "National Clothing Month for Korea," under the auspices of American Relief for Korea, Inc., LIFE is glad to make available to as wide an audience as possible reprints of "The Little Boy Who Wouldn't Smile" from our issue of July 23.

It is our hope that little Kang Koo Ri, and thousands of children like him, together with their parents, may not have to suffer through another Korean winter without adequate warm clothing.

Sincerely yours,

Henry R. Luce

HENRY R. LUCE
Editor-in-Chief

Mr. Douglas Fairbanks
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HIS EYES CLOUDED BY NIGHTMARE MEMORIES AND HIS SMALL FACE DRAWN BY HUNGER, KANG KOO RI LOOKS UP AS SOLDIERS OFFER HIM HIS FIRST MEAL

THE LITTLE BOY WHO WOULDN'T SMILE

The problem was to bring Kang Koo Ri to life again—and even a grin was perhaps too much to ask

Text and Pictures by MICHAEL ROUGIER

A FEW days before the Chinese offensive this spring, Kang Koo Ri had just passed his fifth birthday. He lived with his mother, father and Kang Ouk, his 9-year-old brother, in a small house a few miles north of Uijongbu, which is 15 miles north of Seoul. Not far away there was a small village, and sometimes Kang went there with his mother to buy rice and to draw water from the village well. The Korean summers were long and he was too young to go to the school in Uijongbu in the winter, so most of the first years of his life were centered around the small yard outside his father's house. Like most Korean children, his amusements were simple and his toys few. His prize possession was a wooden ball which had been carved out of the

root of a tree and then polished to a fine lacquer finish by his father.

But when the offensive came, the tragedy that had already found many other Korean households finally came to Kang's family. The devil-chasing figures and signs hung over the door of the house could not keep it away. U.N. forces north of Seoul faced the Communists at the far end of the valley in which Uijongbu is situated. In the middle of this no man's land was the village near Kang's house. Artillery and probing patrols from both sides destroyed the village, and the people living there and in the valley were left with only the charred ruins of their homes.

Some of the Koreans left Kang's village but others stayed on, clinging



SILENT AND APART, Kang clutches a stick and teeters, forlornly off balance, as he watches the soldiers and their mascots in the earthen courtyard of Seoul collection station (above). Later in Taegu (below) he received new clothes but he still kept away from all the other children.



to whatever possessions were left. They huddled against the walls that remained standing or moved away from the village to the countryside or to other houses which, like Kang's, stood isolated and still intact. Then early in May refugees from farther north started passing by, usually a sign that another Communist offensive was coming along behind them. Patrols from the 7th Cavalry Regiment of the 1st Cavalry Division were sent into the Uijongbu area with orders to clear out all civilians. The 1st Platoon of Easy Company began a check of each hut and house and through an interpreter told every family they found to take what they could and go south through the U.N. lines. The medics did what they could for the wounded and sick (there were many of them); others were already dead from starvation or the incessant artillery.

When a squad came to the house where Kang and his family lived, the GIs noticed a strong odor of decay. As one of them said, "I told the lieutenant we might as well move on because it was the smell of death all right." The interpreter, with his handkerchief pressed against his nose, went to the door and called for the occupants to come outside. There was no sound from within except for the whining buzz of flies. However one soldier entered and, as his eyes became accustomed to the gloom inside, he saw a small naked figure crouched against the wall in the far corner, the body motionless but the eyes wide open. As the soldiers came forward, Kang turned to the wall and made a feeble effort to raise his hand to his head. The interpreter asked if he was alone but there was no answer. Then the men noticed the body of a woman lying on a straw mat in another corner, her face covered with maggots and flies. Kang's mother had evidently been dead for several days; her body had started to decompose.

Too weak to walk, Kang was carried outside, while the interpreter searched for the boy's belongings. He could find nothing except some clothes infested with vermin and a small, highly polished wooden ball, which he left behind. There was no sign of Kang's older brother or his father. As Kang was carried away, he raised an arm in the direction of the house. Tears coursed down his cheeks and his body shook in spasms. The GIs thought that he was trying to say something but no sound came. All the way back he cried steadily, tears streaming from his eyes but no sound at all coming from his throat.

Disinfectant and C-ration candy

BACK at the regimental command post, Kang was handed over to Chaplain W. B. Alsworth, who washed him with strong disinfectant and later gave him some C-ration candy. The chaplain says that Kang was "a lot of very small bones held together by Lord knows what."

The problem of what to do with him was happily solved by 1st Cavalry's "Operation Mascot." In the last few months scores of orphaned children found wandering aimlessly about had been picked up by the GIs and taken back to camp where they became mascots or houseboys. As the numbers increased and a lull in the fighting appeared to be coming to an end, arrangements were made by the regimental chaplains to send them off to orphanages in Taegu.

Kang was too recent an arrival to qualify as a mascot. But what he needed most was immediate medical care and a new home. Chaplain Alsworth drove him to the medical collection station in Seoul, where the mascots were to be given inoculations and "processed." Healthy now, boisterous and proudly wearing blue jeans and cowboy outfits that the GIs had given them, the mascots were all playing in the courtyard when Kang arrived. He was set down in their midst, covered from neck to toes by an outsize jacket wrapped almost twice around his body, a liberal dose of white DDT powder crowning his head. Bewildered and speechless, he turned his back on the other children and walked away, his eyes wet with tears. There he stood, with one hand twisting the thumb of the other hand, his legs sagging slightly and his eyes on the ground.

If Kang had but known it, most of the children who were playing about in the yard had equal rights as brothers in misfortune. A few months before, they were no better off than he and many had lost as much through the war. Ten-year-old Kim Kwi Nam, for instance, lived with his family

in the outskirts of Seoul a few months before; then the North Koreans and Chinese took the city and a short while later his mother was dead of starvation. As the enemy was driven out of Seoul for the second time, he saw his father shot down in front of his house because he was unable to produce any rice for some retreating North Korean soldiers. From then on Kim roamed the streets of Seoul, begging. He had become a hardened scavenger before he was picked up and looked after by American MPs after the U.S. forces had retaken the capital.

Kim Hyun Chung was another. His voice was husky and deep and, although he was small for his age, his body was incredibly tough. He and his mother, father and sister had lived near the Kangs, north of Uijongbu. One day Kim's family sent him out to beg for rice—they were all close to starvation. He returned many hours later to find his whole family dead and their house in ruins. Kim ran to his aunt's house nearby, but she told him that he must go south because everyone who stayed would be killed by the artillery sooner or later. So he started toward Seoul, along the road, until he saw some American tankers, who let him ride into Seoul with them. There he was left to look after himself. He joined a band of street children. After a few days of scavenging for food he became so homesick he decided to go back the 15 miles to Uijongbu. After eight miles of walking, he felt sick and lay down beside the road. A day later some GIs found him asleep and took him back to their billets.

Tears and a lost water bucket

LEE KUM SOON arrived at the collection station in a flood of tears and kept crying most of the way to Taegu. She had lived with her mother and father in Seoul until they joined the stream of refugees moving to the south. The road was clogged with them, and Lee got separated from her parents when she went back a few hundred yards to pick up a battered old water bucket that she had left behind. It took Lee a whole day to catch up, but toward evening she found them—lying in a ditch beside the road, dead. Lee believed that they were bombed by an airplane, but her word for bomb could also mean a bullet or shell, and because they all bring death there was not much difference in her mind. After many days of wandering between Seoul and Suwon, Lee was finally picked up by GIs of the 1st Cavalry Division located at Yongdungpo. Asked what she could remember of this period, she said that there were many Filipino soldiers there and that they were very rough and used to beat up the ROK troops. Lee's English vocabulary also reflected the roughness of life in the field: her collection of swear words was notable even among the other mascots. Most of them seemed to have forgotten the worst of the past; yet, like Lee, they might suddenly break into tears for no apparent reason, or, like Kim, their voices were husky and bodies undersized, although their spirits seemed to be recovering.

Kang's spirit, however, was still like a rather small light that might have gone out with the slightest puff at any moment. During the time that he was processed and given inoculations, and later some food, the expression on his face changed scarcely at all. He winced at the needle, then sat on the floor, apathetically watching the other children but never answering when they spoke to him. When food was set in front of him he shook his head. Chaplains and interpreters hovered over him, talking and urging until finally in a thin, hesitant voice he explained that all this food would make him sick because he hadn't eaten for a long time. Then a chaplain offered him the candy bar that comes in C-rations. Kang refused again, explaining that he had been given two of them before he arrived and that they were too sweet and made him feel sick. After a while he ate a little fruit and drank some soup and asked to be taken to the toilet.

In the hectic rush of processing the children and preparing them for their new life at the orphanage, there wasn't much more that could be done for young Kang that day. After dinner everyone was loaded into a truck prior to the 200-mile train trip south to Taegu. As they left, Kang was sitting on the chaplain's lap in the front seat.

A few GIs had stayed to shout *sayonara* (Japanese for



THE OTHER CHILDREN at the orphanage go on picnics and are fascinated by ducks in a paddy (above), but Kang is usually too tired to go along. In Korean fashion, children remove their shoes (below) before entering orphanage playroom. Their favorite song is *Jesus Loves Me*.





SAYING GOODBYE was hard on soldiers and mascots. Lee Kum Soon howled, "When you come back?"



RUBBER BALL is one of only two toys Kang Koo Ri will touch. He often pokes at it with his finger.

goodby) as the truck pulled out of the collection depot. Lee immediately burst into tears and yelled for "Papa-san." Kwi sat down in a corner, resting his head on his knees. The others looked glum and bewildered. The GIs had given them the best life that they had known, and they all felt that no matter where they were going life would not be so good.

Outside the gate stood a group of Seoul's ragged and dirty street children, sullen, wondering and envious, watching the departure. They seldom spoke, but their eyes seemed to devour the cowboy suits, the pistols and other toys the GIs had given their favorites. Silently the other children watched the truck until it disappeared and then, clutching their shoeshine kits and small bundles, they crossed the road, climbed the ruins of a building, up through a brick arch to the top of the rubble and out of sight.

The train to Taegu took 24 hours. Most of the children slept on blankets provided by medics. Lee still cried in one corner, while at the other end of the car Kang lay beside the chaplain. Many times he asked to be taken back to his brother. When he was told that he was going to a place where there were many kind people and plenty to eat he asked why his brother could not come too. The chaplain could not answer, for Kang's brother is either dead or one of a band of wandering children.

In Taegu the Bo Yook Won orphanage is located on a hill overlooking the town. Around a sunny playyard there are four Korean-style buildings that can accommodate 100 children in normal times; now there are 161 boys and girls from one to 20 years old, most of them war orphans. The director is Kim Tuk Bong, a kind, understanding man who became an orphan himself after his father had been killed by the Japanese. The orphanage is subsidized by the South Korean government. But its main support is derived from American Army chaplains who donate money, food and clothing.

Of the 12 children who arrived from Seoul, Kang was the most in need of care. He was taken to an Army hospital where examinations and X-rays revealed that he was suffering from malnutrition, a severe case of ancylostomiasis (hookworm) and TB in the left lung. Doctors say that it will be a few years before he is healthy again and in the meantime he needs rest and attention. Now he spends most of his days sitting on a bed which overlooks the playground but twice a day is taken outside among the other orphanage children. There he only stands, with the same lost expression on his face, watching but never taking part. He seldom speaks.

Through an interpreter I asked him what he used to do before the GIs came along and picked him up. But he cannot remember any fragment of his early life. All that he does remember is that for many days before the soldiers found him he sat beside his mother and brother in their home, all of them too weak to get out and forage for food. The memory that is strongest is of the flies and maggots which crawled over his mother's lips and nose. He knew that his mother was sick, but he didn't know that for many of the days when she lay there on the floor she was dead. He still doesn't know she is dead, nor does he know what happened to his father, who walked out one day to look for rice and never returned. I asked him how he knew that the soldiers were Americans and he said because they wore *tetsukabuto* (steel helmets). To other questions he simply replied, "I have forgotten," and went on looking at, or holding in his hands, his two toys. One is a rubber ball, larger and softer than the polished wooden ball he left behind, and the other is a small glass marble. These are the only possessions he has in the world.



COWBOY CLOTHES, complete with sets of holsters and cap pistols, were ordered by the soldiers from the PX in Tokyo or shipped out from the States.



GLASS MARBLE is Kang's second toy. For hours at a time he rolls it from one hand to the other on the sill of his window overlooking the playground.

Shortly after Kang arrived at his orphanage Hwan Shin Sung, one of the older girls, who has a full-time supervisory job, became his constant companion. She sat with him for long hours, talking and singing songs and trying to make him smile, for he had never smiled once since the soldiers found him. The feeling grew among everyone at the orphanage that getting Kang to smile was the most important job they had—it was as if his return to health and life were dependent upon it. On my last day there Hwan Shin Sung was sitting with Kang in the

orphanage office. He seemed to be feeling better. She had gotten him to throw his rubber ball a few times and now she asked him what in all the world he would like to do most of all—something that he thought was very special. Kang thought a while and then he said that he would like to play with the machinery of the "jeepu" and he asked if he could go for a ride in it. Hwan answered, "All right, you shall, but first smile because now you are happy." And very suddenly Kang did smile for the first time (*below*), and everyone in the room was happy for him.

